The New Man in Christ

NATIONAL LITURGICAL WEEK

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AUGUST 2–6

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UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REV. RICHARD J. CUSHING, D.D.

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The 1948 Boston

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Table of Contents

Address of Welcome (Archbishop Cushing) 1

AUGUST 2

The Encyclical, *Mediator Dei* (Father Kelly) 9
What Is So New? (Panel Discussion) 14

AUGUST 3

Homily (Bishop Connolly) 24
The New Life (Msgr. Hillenbrand) 28
Death and Resurrection in Christ (Father Duffy) 37
Grafted in the Vine (Father O'Connell) 45
Catholic Religious Art (Father LaFarge) 53
In the Home (Round-table Discussion) 61
The Gift of Life (Father Westhoff) 69

AUGUST 4

Homily (Bishop Feeney) 87
From Darkness to Light (Father Winzen) 90
The Cycle of Life (Father G. Stack) 104
Making All Things New (Father Nearing) 110
The Mother of All Vigils (Msgr. Hellriegel) 119

AUGUST 5

Homily (Bishop Wright) 132
Unto Full Stature (Father Diekmann) 139
The Popes and Congregational Singing (Father Dennehy) 151

AUGUST 6

Homily (Msgr. Hickey) 161
Closing Address (Archbishop Cushing) 163

PREFACE

THIS VOLUME contains the proceedings of the tenth National Liturgical Week, held in Boston, Massachusetts, August 2–6, 1948. The papers and discussions centered on the sacrament of baptism. Hence the theme of the Week and the title of these Proceedings: The New Man in Christ.

The printed minutes of any convention must of necessity lack that spirit of life and joyful communion prevalent when men gather in love and unity of purpose. This is all the more true of the Proceedings of the Liturgical Weeks.

This volume, for instance, makes no mention of some of the most salient features of the Boston Week. It is silent about its highpoint, the administration of the sacraments of baptism and confirmation by the Most Rev. Richard J. Cushing to two adult converts on the evening of August 5, with a running explanation of the rite by Msgr. Hellriegel, and the First Communion of these new members of Christ at the closing Pontifical Mass the next morning. Likewise, except for the homily, these Proceedings must necessarily fail to convey to the reader the joy of unity with others in Christ experienced by those participating in the Mass, which began each day, and in the hours of the Divine Office, from Terce to Compline, which either began or closed the general sessions. And it is impossible to put into black and white the drama of the demonstration of the Holy Saturday Liturgy, held in the evening of August 4, and the unction of the accompanying explanation by the Very Rev. Martin B. Hellriegel. But despite these limitations of the printed word, it is hoped that this volume will give the reader a greater realization of the joy and dignity that is his as a New Man in Christ.

The Editor

Address of Welcome

to

THE LITURGICAL CONVENTION

by

MOST REVEREND RICHARD J. CUSHING, D.D., LL.D.
Archbishop of Boston

IN THE PAST few years the Archdiocese of Boston has been host to several national gatherings and I, as its Archbishop, have had the repeated pleasure of greeting those who came. We are always delighted to serve in this capacity, delighted because our visitors bring us the fine fruits of their piety and experience, delighted because it gives us opportunity to share with them whatever we may have to offer. There is further inspiration in the thought that in many instances the delegates who come to this old diocese from various parts of the country are the sons and perhaps the grandsons of early pioneers of the faith who bravely left the seacoast towns where first they arrived from Europe and, literally setting out into the deep, moved westward to take their part in the building of the great nation of which we not only as Americans but as Catholic Americans are so justly proud.

To all these visitors I am usually asked to speak a word of welcome. On this particular occasion, however, I feel that the word *welcome* is one that need not and should not be used. Those who assemble, whether from near or far, to perfect the mood and manner in which they worship God are not strangers who must be given the hospitality of our city nor foreigners to whom we must bespeak the affection that is in our hearts. We are all brethren here, brethren in our common household, met about our common Father's table.

This interesting old building in which we meet was built chiefly for exhibition purposes. Architecturally it is more or less devoid of a specific character of its own; it leaves to each succeeding group of those who use it the opportunity to impress upon it for a time their own particular character. Its ample area fits it for the display of many wares. If I may use the expression, that is precisely why *we* are here, in an infinitely nobler sense, "to show our wares." We

are here to speak about the sacred liturgy of the Church or, better still, to do that which is of its very essence, *to take part in it.* Thereby we "show our wares," for the liturgy, as our Holy Father says, bears "public witness to the faith of the Church." I am happy to join with you in a work so important, and even as I do so, I wish you every blessing in it.

In addition to what may be called the "jurisdictional" implications of my presence here, my status as a duly consecrated bishop of God's Church requires that I speak out as a leader in Israel. To the bishops of the Church, first and foremost, are entrusted the *teaching office*, the *celebration of the mysteries*, the *custody of the sacraments*. In practice, these three functions coalesce. Under the supreme jurisdiction of the sovereign pontiff, the bishops, as successors of the Apostolic Twelve, authoritatively nourish the lambs and the sheep. Therefore, the wise historian or the careful theologian, whenever confronted by a "movement" or a "trend" or a "revival" in the life of the Church, always looks among the adherents thereof for the presence of one, be he pope or bishop, invested with the fullness of the sacrament of orders. For the sacrament of orders was instituted by Christ before He left this world to keep His people safe until He shall come again to claim His own.

So in the case of the so-called "Liturgical Movement." I say *so-called* because I believe that the holy enterprise which brings you here has in the past, and perhaps also in the present, suffered by its designation as a *Movement.* A movement suggests a transfer from one thing to another. We live in an age of unrest, and unrest produces many movements, a constant flitting about from place to place and back again.

Thinking about the divine liturgy should be subject to no such changes, no such unrest. It is founded on a rock, the Christian altar. Though heaven and earth pass away the Word of God which revealed the true worship of God shall not. Everything human changes and if you and I were human only we would change also and all would be normal. But, because of the Incarnation, there has entered the veins of our perishable flesh a warm stream of divine vitality and with it a new nobility that never changes.

Thus the divine liturgy, as an activity of our more exalted nature, can never change and does not fall victim to movements. It was established by Him who is ever the selfsame, Jesus Christ yesterday, today, and tomorrow the same. From the rising of the sun until its going down, the liturgy goes on: the solemn worship of God, *offered in God's way, with God's Son present among those who offer it.*

Those who think it changes, and I know that you are not among

them, are beguiled by such externals as blundering human nature brings to the external aspects of the changeless inner reality. Surely there *is* a *movement* if liturgy is a mere question of styles in vestments or fashions in chant. There is a "Liturgical Movement" among those who in thought or speech or act prefer the mere externals of one period to those of another. Human preferences, whether in art, or architecture, or costume, or manners, are always changing. They have their good days and their bad. The delights of one generation often remain as horrors to haunt the members of the next.

But you and I know that it is not of these matters that we are thinking when we meet to discuss the liturgy and if I mention this false form of interest in the liturgy it is only in order to echo a most important point insisted on by the Holy Father last year in his wonderful letter on the sacred liturgy. The Holy Father warns us against *dissipating our energies* by fruitless preoccupation with liturgical externals whose only interest is that they conform with some favored patterns of the past. "It is neither wise nor laudable," says the Pope, "to reduce everything to antiquity by every possible device." "Thus," he continues, "to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table form; were he to want black excluded as a color for the liturgical vestments; were he to forbid the use of sacred images and statues in churches; were he to order the crucifix so designed that the divine Redeemer's body bear no trace of His cruel sufferings; and lastly were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See."

I particularly call to your attention that last phrase: *where it conforms to regulations issued by the Holy See.* No more need be said on this or any similar subject. We are right and safe in our liturgical notions or interests when we have the spirit of the Church, when we "conform to regulations issued by the Holy See." It is the old principle, ever accurate, no one is right against the whole Church and no one is wrong who stands with the Church. The Church is with the Holy See: *Ubi Petrus, ibi ecclesia.*

Once these fundamentals are clear we are prepared to recognize that the sacred liturgy is not only *one* way of living, it is the *only possible* way of Christian living. It is at the same time our *life* and our *law.* Of nothing can it more surely be said, *God wills it!* And if the promotion of this law and the more abundant living of this life be your sole concern, blessings be on your crusade!

Christ has designed through the sacramental system a liturgical program in which *all* the baptized may, and indeed *must,* partici-

pate. It completely satisfies the needs of faith, of hope, and of love. It guarantees the fulfillment of every commandment. It adjusts and compensates for the material differences between the members of all classes of human society. It establishes a kind of democracy within a monarchy, a monarchy where, because Christ is Monarch, every Christian is by participation also a king.

"The sacred liturgy," says our Holy Father, "is the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder and through Him to the heavenly Father. It is the worship rendered by the mystical body of Christ in the entirety of its Head and members."

Of all these matters you, particularly, are well aware. I am acquainted with the work of your previous Liturgical Weeks. I can appreciate the hours of thought and prayer and labor that produced the scholarly papers read at them and incorporated in the printed minutes. I feel, therefore, that if I have any special message to bring you at this time it will be that of a spiritual father rather than that of a teacher in any strict sense.

So my first word in reference to your work must be, it seems to me, to encourage you in the virtue of *humility*. You may not realize, perhaps, how much like an "ivory tower" the quiet rooms in which you have studied and meditated the liturgy sometimes appear to the "man in the street." Even some of our priests, even our best priests, may not always have had the opportunity to pursue special interests in the liturgy as have others. We must ever be careful in preaching the inner beauties of the liturgical life not to give the impressions that they are "inner" because they are "special" or reserved to the "initiated," or that "liturgists" are a class apart from the ordinary run of man. I don't need to warn you against any taint of contempt for the truly devout, for these *sincerely* pray, whatever their unfortunate rubrical manners or "liturgical taste." Genuine piety is not so common that we can ever afford to despise it!

Only a week ago we were read a little lecture in the Sunday Gospel, quoted from the lips of Christ Himself, regarding the merits of two particular liturgists. One was the Pharisee, the other was the Publican. Both came to the house of God, both came to pray. Never forget which one departed, justified, to his home!

There were other liturgists who actually caused Christ to weep. They were the self-satisfied ones who looked with smug pride on the perfection of the Temple of Jerusalem. Surely zeal for the beauty of God's house never reached a higher accomplishment. And yet the Master sadly said, "If thou hadst known," and spoke

of other temples not made by hands. The practical conclusion is clear: we who love and enjoy the glorious opportunities which the Christian liturgy afford us, must always be *humble* in the possession of a treasure quite beyond our merits.

A second element which must permeate all our efforts in this vital cause for which we are assembled is that of true Christian *patience*. A city may not be built in a day, but it can be destroyed in a day. A wind of ill-considered enthusiasm can ruin everything.

In the course of this necessary patience we must above all avoid intemperate criticism of existing situations. Our churches, our ceremonies, our various other liturgical practices may bear the scars of many battles for the faith. National eccentricities, more easily understood by the historian than by the liturgist, have often come with the immigrants who have made our nation great, and these have affected traditions of worship. Architecturally, particularly in our older cities, the Church has in times gone by depended on builders some of whom had seen few Catholic churches and knew little about strict liturgical requirements. Vestments were more often than not the work of a pious seamstress who faithfully followed the only pattern she had ever seen. People who had never heard a proper choir carried on as best they could. God bless them all! May we bring to our great advantages half the zeal and devotion which they brought to theirs!

Then by complete fidelity to the faith underlying the liturgy and all true movements in its behalf, we shall, in God's good time, increase the perfection of its external form among us. By affection for each other, by the mutual help afforded in such gatherings as this, we shall teach ourselves and our non-Catholic brethren how to learn from visible signs the invisible glories of God. May He bless you and guide you and prosper all your works!

Opening Session

MONDAY EVENING
AUGUST 2

Feast of
ST. ALPHONSUS MARY DE LIGUORI
Bishop, Confessor, and Doctor

Chairman
RT. REV. CHARLES A. FINN
Boston, Massachusetts

ADDRESS OF WELCOME

by the

General Chairman

Rt. Rev. Charles A. Finn

I also, as the General Chairman of this Liturgical Week, am pleased to extend to each and everyone a most hearty and sincere welcome to this the Ninth Liturgical Week. We are delighted to see such a large audience has come to manifest such an interest in its formal opening. It is an inspiration. We are hopeful that every meeting will be equally well attended.

The purpose of the Liturgical Week is to bring together for consultation and discussion all who are interested in obtaining a better understanding of and a greater active participation in the official public worship of the Church. These Liturgical Weeks have now been held for the past nine years in various cities of the country. It is being held here in Boston for the first time. We are hoping that greater spiritual profit will spring from your attendance this year and that a greater understanding of the sacramental life of the Church will beget in each one a greater love and appreciation of our holy faith.

The Conference this year takes on a special significance, since it is holding its first National Week after the Holy Father gave the Liturgical Movement his blessing and encouragement in the epoch-making encyclical, *Mediator Dei*. In this masterful work His Holiness has given his heartiest approval and commendation to this great work and he has made it one of the most important of all the duties of those entrusted to souls. He spoke solemnly to all that it is the sacred duty of pastors to instill into the hearts of the faithful a deep appreciation and love for the liturgy, and he specifies how this is to be accomplished. This encyclical gives to the officers and members of The Liturgical Conference renewed courage to continue their glorious work.

THE ENCYCLICAL, *Mediator Dei*

Rev. John E. Kelly,
Trenton, N. J.

It is good for us to be here in Boston this week; to come to a great Archdiocese the catholicity of which is at once the pride and the holy envy of the rest of the country. It is good to come to an area dedicated from its first days to the Holy Cross, and by the celebration with its chief pastors of the unbloody renewal of the Sacrifice of that Cross to make its fruits more fully ours, more accessible to those to whom we are neighbor. Long before the advent of our national pastime was this the home of the brave. The sacrifices for the faith — many of them bloody — of the first settlers, and of the later immigrants, the leadership of six great bishops and archbishops, the zeal of the clergy and the loyalty of the laity, have made it a city and an area where they not merely have the faith or keep the faith, but propagate it through a spiritual lend-lease give-all program, already in operation for many years, so that there is now hardly a foreign country and not one home mission state that is not manned by someone from Boston.

And so here at New England's first Liturgical Week, we gather to worship with our duly appointed leaders of the liturgy; to pray together and to learn together; to become better Catholics, more Christlike by our attention to and our contact with the "primary and indispensable source" of the true spirit of Christ, by our active participation in the most holy mysteries and in the public and solemn prayer of the Church, which is the liturgy.

Liturgy in general has been the subject of earlier Weeks: the correct ideas and the practical ideals of liturgical worship, the true nature of the living parish, methods of practicing the liturgy in the parish. What liturgy is not has been well discussed: it is not merely the externals of worship, or a kind of Catholic "old time" religion, a "better than thou" type of worship. Also, what liturgy is has been clearly set forth: it is simply a matter of putting first things first, of realizing that in the life of the Church it is above all the Mass that matters, and that it is not a matter merely of attending Mass or of hearing Mass. "Do this" was the command of Christ to the apostles, referring to their celebration of Mass. And "do this" has been the plea and the command of the earthly voice of Christ in the person of His Vicar these last fifty years. The

popes have called for the participation of the faithful in the celebration of Mass. They have called for active intelligent participation, internal and external participation, for participation by the entire congregation especially in the sung Mass. The popes have pleaded for a fuller knowledge and more frequent reception of the sacraments. They anticipate the time when the faithful will share daily in the public prayer of praise to the Most Holy Trinity, and will live the life of Christ in the liturgical year, which re-presents the mysteries of the life of Christ for our sanctification. The popes long for all this to the end that we may be a leaven to our world, and so take our part in the re-establishment of all things in Christ, "to permeate with this same spirit the life and labors of men — their private and family life, their social, even economic and political life," as our Holy Father states in *Mediator Dei.*

The particular topic of this Week, "The New Man in Christ," is well chosen, dealing as it does with holy baptism which makes us new men in Christ. We are presently at Matins of the Feast of the Finding of the Body of St. Stephen, the first martyr, at which discovery many miracles occurred. Let us hope that in these next days, following our rediscovery of this first sacrament, miracles of grace will occur in our lives through the Mass of the day, the homilies, the papers and discussions, the opportunity to participate in the admission of new members into the family of God on Thursday evening, coming to know more and thus appreciate and love more this sacrament of christening — *Christ*-ening — so that we shall go back to our parishes, to our convents, and to our homes transformed, new men in Christ.

This Liturgical Week differs from previous ones in that it is the first to be held since the publication of the papal letter on the sacred liturgy, *Mediator Dei*, a letter which, viewing the characters of both the events and the pontiffs of the last forty years, was inevitable.

At the turn of the century Pius X dedicated his pontificate to the re-establishment of all things in Christ. This he set out to accomplish by *his* letter on the liturgy and sacred music, by his plan for the reform of the Roman Breviary, by his decrees on religious instruction and formation, on frequent Communion, on early First Communion. The aim of his war-time successor, Benedict XV, was the restoration of peace. That of Pius XI, the peace of Christ in the reign of Christ. That of Pope Pius XII, logically, "the work of justice is peace." All of this Pope's writings, all his words, all his works have been for peace, peace through Christ, peace through His Church, the living mystical body. He has

spared no effort to bring men to the realization that mankind is one in Christ, united with each other as fellow members of the mystical body, united under and in Christ their Head; hence the encyclical, *Mystici Corporis*, in 1943. All men are members of one community, the Church, the body of Christ.

But a body must express itself; and the mystical body expresses itself in worship; and this worship, or the mystical body at worship, is the sacred liturgy. Hence it was to be expected that a papal pronouncement on the liturgy would follow the encyclical on the mystical body sooner or later — and we should be most grateful that it has come sooner, rather than later.

Having, in the cause of peace, definitively stated the living, social nature of the Church as the mystical body, our Holy Father now treats of the life of this body, he develops the social, public worship of the Church, the sacred liturgy. And this he still does in the cause of peace. He says in the introductory paragraphs that of all the efforts to restore peace, "No plan or initiative can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided . . . rendering to God the worship due to Him, making of them one brotherhood: 'for we, being many, are one body.'" [1]

To those interested in the liturgical apostolate, *Mediator Dei* is a beacon light. It makes liturgical endeavor now not a matter of choice but a *must*, an apostolate incumbent upon all. In its four general sections it accurately states liturgical doctrines; it gives what will become the classic definition and summation of what liturgy is; it treats at length the duty and manner of participation of the faithful in the Eucharistic Sacrifice; it confirms and approves of many genuinely liturgical practices now in common use; it lists a number of good things already accomplished by those concerned with the spirit and practice of the liturgy; and in the thirty-two closing paragraphs it issues to the hierarchy pastoral directives and practical applications of doctrinal statements in order to establish true norms so that "the faithful may be able to use more fruitfully the liturgical apostolate." [2] Our Holy Father expresses himself as "sorely grieved" at the "lethargists," noting that there are places where the spirit or understanding or practice of the liturgy is defective or all but inexistent. On the other hand, he wisely retards and draws back to the middle of the road certain quasi-liturgical enthusiasts whom he describes as being "overeager in their search for novelty," those who have rushed into liturgical practice without adequate liturgical knowledge.

[1] *Mediator Dei*, par. 12.
[2] *Ibid.*, par. 172.

Time does not permit, this evening, of any adequate analysis or commentary on the encyclical.[3]

We ought devoutly to thank God for this letter, to be grateful to its papal author for it, and for its timeliness, its encouragements, the doctrinal controversies which it settles, the norms it establishes, the challenging calls to action which it enjoins. We should take steps to secure the widest possible distribution of it.[4] It could be made required reading in rectories and monasteries and seminaries and convents. It *must* be reduced to practice in our parish churches and schools and homes. Study clubs for priests as well as for the laity are in order on this encyclical. Our answer to the letter must be to set ourselves humbly and earnestly to do what it enjoins for a world-wide peace during the reign of this man Pius, this Pope of Peace.

"All the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with . . . earnestness and concentration." [5]

Here certainly is a call to active, intelligent participation, internal and external, with mind and heart and voice, a participation accomplished by meditation on the mysteries of Jesus Christ, by the use of the very Mass prayers as given in the Roman Missal, or by the orderly practice of the Dialog Mass, in which the congregation takes a more complete (for its being external) part in the offering of Mass — a form which is an "in-between" step from the 'mute, detached, silent spectator' aspect deplored by Pius XI to the full and complete congregational sung Mass prescribed by Pius X, repeated by Pius XI with strong sanctions, and now specifically and emphatically reiterated by Pius XII. We who consider ourselves as interested in the spread of the liturgical apostolate may well pause and ask ourselves, "precisely what have we done and what are we personally doing in our own sphere to promote this congregational sung Mass?" This question is an

[3] Three excellent editions of the English translation, as this appeared in the *Vatican Press* edition, are now available. One is published by the *American Press*, with an excellent historical forward, topical outline, selected bibliography, and notes giving the background of particular stresses in the encyclical, these done by Father Gerald Ellard. S. J. Father Shawn Sheehan, last year the secretary of the Liturgical Conference, collaborated on the NCWC edition, which has excellent, specific, practical, liturgical suggestions for carrying out the doctrines and recommendations given in the encyclical in order to make it live and not remain a dead letter. The *Paulist Press* has gotten out a third edition.

[4] The bishop of Trenton, N. J., Most Reverend William A. Griffin, recently mailed a copy of the encyclical to every priest in his diocese; this same gesture of episcopal interest in this great encyclical has been made by other bishops throughout the country.

[5] *Mediator Dei*, par. 80.

excellent test of our liturgical endeavors. "It can and must be done," said Pius X. And we who have taken up his motto and his goal must also take the precise steps he prescribed for attaining that goal.

And during this week, and all the weeks of our lives, let us take to ourselves the exhortation which our Father-in-Christ commends to the bishops of the world in the closing lines of this Magna Charta of the liturgy, the *Mediator Dei:*

"But there is something else of even greater importance, Venerable Brethren, which We commend to your apostolic zeal, in a very special manner. Whatever pertains to the external worship has assuredly its importance; however, the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit." [6]

"Try in every way, with the means and helps that your prudence deems best, that the clergy and people become one in mind and heart, and that the Christian people take such an active part in the liturgy that it becomes a truly sacred action of due worship to the eternal Lord in which the priest, chiefly responsible for the souls of his parish, and the ordinary faithful are united together." [7]

"By means of suitable sermons and particularly by periodic conferences and lectures, by special study weeks and the like, teach the Christian people carefully about the treasures of piety contained in the sacred liturgy so that they may be able to profit more abundantly by these supernatural gifts. In this matter, those who are active in the ranks of Catholic Action will certainly be a help to you, since they are ever at the service of the hierarchy in the work of promoting the Kingdom of Jesus Christ." [8]

"Never be discouraged by the difficulties that arise, and never let your pastoral zeal grow cold. 'Blow the trumpet in Sion . . . call an assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts,' and use every help to get the faithful everywhere to fill the churches and crowd around the altars so that they may be restored by the graces of the sacraments and joined as living members to their divine Head, and with Him and through Him celebrate together the august sacrifice that gives due tribute of praise to the Eternal Father."[9]

This living of the liturgical life, then, according to the norms so wisely given us by our Holy Father, is the primary, the indis-

[6] *Mediator Dei*, par. 197.
[7] *Ibid.*, par. 199.
[8] *Ibid.*, par 202.
[9] *Ibid.*, par. 204.

pensable, the first thing to be done for the building up of the body of Christ, for the establishment of the peace of Christ in the reign of Christ.

WHAT IS SO NEW?

A Panel Discussion

OUR EXCELLENCY (FATHER WILLIAM J. LEONARD, S.J.), Right Reverend and Very Reverend Monsignori, Reverend Fathers, dear Sisters, and Friends in Christ. The title of our panel this evening is "What Is So New?" The newness referred to is not that of the liturgy, because as Father Kelly pointed out, there is nothing older than the liturgy. What, then, does the adjective refer to? It refers to the "New Man in Christ" mentioned in your program. Who *is* this new man, and what is so new about him? Let's approach it this way. I think we all know what it is to get a new thing, even a renewed thing. You ladies know, I am sure, the thrill you experience when you have your furniture upholstered and done over, and someone comes into your living room and says, "Oh it looks like new!" And you gentlemen know what it is to have your car simonized and to have some friendly soul say (though he may not quite mean it), "Say! it looks like a new car." And all of us would like to take a lengthy vacation right now, going off to some distant spot in the mountains — anywhere where we could let the rest of the world go by — and coming back in about six weeks to have our friends meet us on the street and say, "You look like a new man." We'd know what he meant. But what is a man made new in Christ? Our panel tonight will try to answer that question, and our first speaker, who will discuss "The New Man at Home," is a lady well qualified to speak on her subject. Mrs. John Cort, of New York, is herself a wife who has a home to keep. I might say that before her marriage she was well known in both the AFL and the CIO. I don't know whether her present occupation permits her to observe union hours; I suspect not. All of us Bostonians know that our Archbishop sends his greetings to the newly baptized; Mrs. Cort is going to tell us how they carry on at home after they have been greeted. Mrs. Cort.

MRS. CORT: Our theme is "The New Man in Christ." Since I am speaking about the new woman in Christ, let us take a look at the modern woman of today. We are all familiar with ads in magazines about the harassed housewife, whose children get on her nerves, whose neighbors whisper behind her back about gray linen, and whose husband is slipping away from her because of red hands, B. O., or soggy shortcake. Too many

American women are unhappy at home, and being unaware of or afraid to face the real cause of their dissatisfaction, they leap eagerly at a laxative or soap powder which promises to fill the household with joy and love.

We know that the new woman in Christ is not a lost woman but a woman who has found herself in Christ. We know that a household that is full of joy and love is one which is full of God, which *is* God's. Each one of us was born into God's household at baptism, with more than a silver spoon in our mouth, with a golden treasure in our soul. All that our heavenly Father requires of us is to love Him and to love our brothers in His household and to strive to be good constructive members of His household, and the evil spirits which were exorcised at baptism will not creep back in to plague us; and we will not lose the graces that were given to us.

The modern woman — our woman of the ads — is doing a very foolish thing, a supremely foolish thing, to drive out our Lord, our own Friend, our lasting Friend, by choosing the devil's own works instead of humility and zeal. What foolishness to try to drive out the devil's agents — our own pride, laziness, selfishness, and lack of faith — with the devil's own pomps or a new perfume, instead of with a new Spirit.

Baptism supplied us with plentiful gifts to help us in our daily struggle to make our home "live in God." We were anointed on the heart, "That by the gift of the Holy Ghost we might cast off error and ignorance and receive the true faith;" on the shoulders, "that by the grace of the Holy Spirit we might shake off negligence and torpor and engage in the performance of good works."

If we are using these graces we know that the best medicine for control of a bad temper at breakfast is not Carter's little liver pills, but more frequent Communion. If, on account of a baby in the house, both parents cannot assist at daily Mass, they can at least take turns. The ideal is daily Mass. It is good for daddy too!

It is often said, "You can't live on earth and board in heaven." But if we live *for* heaven, as we were committed to at baptism, if we seek first the kingdom of God, we will then see the petty difficulties of home life, for instance, dirty finger marks on the wall, and burned meat because daddy is late getting away from the office, fade to their real proportions. What are they but insignificant trials compared with the rewards to come, useful crosses to help us reach those rewards?

I am blessed with a husband who does not complain about the cooking. One who finds himself complaining might meditate on the gift symbolized by the placing of salt on the tongue at baptism. "O God of our fathers, O God, the Author of all truth, we humbly beseech Thee, graciously vouchsafe to look upon this, Thy servant, who tastes this first nutriment of salt; suffer him no longer to hunger for want of being filled with heavenly meat, so that he may be always fervent in spirit, rejoicing in hope, always serving Thy name."

If a man does not like his wife's style of cooking — or even if he does — he should cultivate "a relish for good works, and be delighted with the

foods of divine wisdom." This is a hint leading to a strong recommendation for spiritual meditation of at least fifteen minutes a day for all members of the family old enough to sit still that long.

One of the richest means for drawing together the family in a spiritual way is family prayer every evening, and one of the most beautiful family prayers is Compline. No matter where or how the Office is said during the rest of the day, there is a spiritual satisfaction in saying Compline together aloud, with a break of a few minutes for examination of conscience.

We are looking forward to the day when our children will be able to join in Compline, and I am sure that parents who complain that the children lose interest and start fooling around during the family rosary will discover that Compline holds their attention. The prayers have not only beauty but variety, and give ample chance for participation in responses.

Another sturdy spiritual prop is a daily reading of about fifteen minutes from the Bible, the Fathers, or some other inspiring work, whenever possible suiting the theme to the liturgical season. And there is, of course, grace before and after meals.

With these pleasant habits, although an ordinary family may not become a household of saints, although babies will still tear up books, and dishes will still be broken, at the same time the members can be happy in the knowledge that they have a merciful God and rich sacraments on which to lean in time of trouble, and they will not be even a little perturbed by the Lifebuoy ads.

Father Leonard: You have done this unusually well, Mrs. Cort. Your "new man" is decidedly a man of the twentieth century, which he must be if we are to have any point of contact with him. Our Christian, when he has been renewed in Christ, cannot live apart from his world, cannot withdraw into a ghetto of his own making. He must know what high tension cables are; he must be able to recognize a skyscraper when he sees one; he must know the grinding of gears for the authentic folk-song of his generation. And that means that he cannot divorce himself from the problems engendered by modern living; in particular, he realizes that he must solve his social problems or perish.

Our next speaker will be Mr. John Cort, Associate Editor of *Commonweal* and very active in labor circles. I don't think it requires much effort to recognize him as the "daddy" referred to by the previous speaker. Mr. Cort will discuss the milieu, the social circumstances, into which the new man finds himself projected. His topic is "Baptism and Social Action."

Mr. Cort: I can speak for my wife and myself in saying that we were deeply honored by the invitation to come here to the great city and archdiocese of Boston and talk on a subject about which its people know so much more than we can ever know. Despite our ignorance we have learned from them through conversation and dinners that were given for us that by the generating waters of baptism all Catholics put on the new

man in Christ and by that act receive their introduction into the family of God.

One of the most beautiful passages in St. Paul is that bit from the Epistle to the Romans: "For whoever are led by the Spirit of God, they are the sons of God. Now you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry, 'Abba! Father!' The Spirit Himself gives testimony to our spirit that we are sons of God."

You do not have to read very far into the sacramental ceremonies of baptism before you come to the priest's words to the catechumens: "If then you desire to enter into life, keep the commandments. Thou shalt love the Lord Thy God with thy whole heart, and with thy whole soul, and with thy whole mind; and thy neighbor as thyself."

We are sons of God. We are neighbors and brothers, one to another. We are even members, one of another, in the mystical body, regardless of race, color, or class. In addition, the Church teaches that all men, even those outside the Church, must be accepted by us, the official family of the Church, as at least potential members of that family, and if we are good sons to God, if we are good neighbors and brothers to all men everywhere, if we are truly new men in Christ, certain other things seem to follow.

First, it would seem to me that we must dedicate ourselves to the realization of the kingdom of God here and now in this world, to the realization of that society which would exist if we really did act towards each other as true neighbors and as true brothers.

"Thy kingdom come on earth as it is in heaven." There is a temptation — a temptation not very often warned against — to emphasize the "vale of tears" aspect of the world in such a way that people get the idea that any attempt at social reform, any attempt to build a better society, is hopeless. As a result, some of us tend toward a kind of individualism in religion.

Well, perhaps it is hopeless. Perhaps there will always be widespread misery, wars, unemployment, exploited labor, profiteering, racial discrimination, poverty in the midst of riches, and so on.

But these things neither alter nor lessen our obligation to try and to keep trying until we die, to correct these evils. It seems to me God has made this duty to work for the betterment of society one of the most basic duties of His Church, and to encourage us in it He has shown us that by dint of trying men can make some parts of this vale of tears less tearful than others.

As you can see, I have brought the discussion around, not very skillfully, to a subject with which I am more familiar: the business of social action, social action by Catholics.

Let us be frank. There is a group of us in the Church, laymen and religious and even including many bishops and cardinals, who are looked upon by some of our brethren as slightly suspect. We are called "liberal Catholics" sometimes, and it is not usually meant as a compliment.

Our common denominator seems to be that we worry too much about those evils that I mentioned and about ways of correcting them: trade

unions, labor schools, cooperatives, interracial councils, social legislation, vocational groups, and so on. In other words, we are talking about the whole intricate and difficult business of applying the principles of our faith to the everyday life of the people.

Some of us make speeches to conventions of the CIO — good speeches too — which some worthy Catholics find quite shocking and radical. And in passing, I would like to say that Archbishop Cushing's address to the CIO last year — radical as it was and perhaps because it was so radical — did more to discourage Communism than all the anti-Communist pamphlets we have lately seen on sale in so many churches, did more also to increase respect and devotion to the sacrament of baptism.

And I think I could add that that address did more to increase devotion in the labor man to the sacrament of baptism. There are many Catholics among them. In a sense, perhaps it is the fate of those who put on the new man in Christ that their activities should be considered new, even radical. But that should not alarm them. Criticism, even abuse and persecution, is part of the contract.

What they do, by reason of their newness in baptism, is not new but very old. It springs from, it finds its meaning in, the basic truths, the basic sacraments, the basic facts of our faith.

When all else fails, they can appeal to those opening lines of the ceremony of baptism, the word of our Lord and Savior: "If then you desire to enter into life, keep the commandments. Thou shalt love the Lord Thy God with thy whole heart, and with thy whole mind, and with thy whole will, and thy neighbor as thyself."

Father Leonard: Thank you very much, Mr. Cort. It is a heartening thing to see the familiar and the unfamiliar, the catechism and the social manifesto, brought so naturally together. However, I am curious to know how such Christians as you describe are formed. How do they become champions in the social arena? "The New Man's Education" is the subject to be treated by our next speaker. Sister Mary Edna, of the Sisters of Charity of Nazareth, is a teacher at St. Margaret's School in Lowell, and has been a member of the Liturgical Conference from its very beginning.

Sister Mary Edna, S.C.N.: At a regional catechetical conference held some few years ago in the Midwest, a well-known prelate remarked that there is something wrong with our Catholic education. He went on to say that if religion were properly taught from infancy through the grades there would be no need for Catholic high schools and universities: youth's love for and loyalty to God and his sense of his own high dignity would be proof against all the *isms* and materialistic philosophies that might assail him. It was a challenge, one which at least one of his hearers has pondered long and seriously.

The bishop was right. There has been and there is something wrong with our elementary religious education. A weakness that can be traced, doubtless, to the failure of heads of families and of other teachers not

divinely appointed (as fathers and mothers are) to realize their own proper places in the mystical body. What is only vaguely glimpsed can but vaguely affect our thinking and be even more vaguely, if at all, conveyed to another. The emphasis that this Liturgical Week is placing on baptism is a step toward the remedying of the weakness, an incentive to more serious thought, and an inspiration to deeper spiritual living. It ought to clarify hazy ideas and provoke more serious study and deeper appreciation of this most stupendous and all-important sacrament of our initiation into the mystical body, the Church.

For parents in particular the importance of an intimate realization of the nature and effects of this sacrament cannot be overemphasized. No one so well as they can make the supernatural life a living reality for their children. The mother and father's realization of the divine life within them and in the souls of their offspring; their concern to nourish and strengthen that life; their mutual assistance and stimulation to life on the supernatural plane; their reverence for each other and for the fruit of their love as co-operators with God, all these insensibly enter into the atmosphere of family life without their realizing it. It shapes all their thinking, colors their whole outlook, and directs all their actions.

We are Christ-like men, divinized through baptism's regenerating waters, lifted up from the level of mere men to that of God, with all the rights and privileges which such sonship entails. These rights and privileges are friendship with God, oneness with the friends of God, the assurance of all the means to develop the powers and faculties infused into the soul through our rebirth in Christ, the sure confidence in the help and interest of the Blessed Virgin and the saints.

Once we get this truth to seep into our consciousness, once we become actively aware of it, the charge of mediocrity can no longer be leveled against us. Race prejudice becomes unthinkable. Greed for gold, the struggle for place and power appear as puerilities. Material things, companionships, love of man and wife, of children for parents, and of parents for children, pursuit of knowledge of human science — all these are viewed in their proper perspective and valued for what they are, stepping stones to a fuller, higher life begun here on earth in the Church and consummated in heaven.

St. John of the Cross repeats over and over again that love

equalizes, identifies the lover with the beloved; that love is surrender: it places the lover in subjection to the beloved.

Suppose that the truth, *God loves us*, God loves *me*, could penetrate the hard crust of materialism that envelopes most of us and could get into the very fiber of our souls. The wine of it would turn all of us into intoxicated apostles!

It is not God's fault that we are not all in love with Him; that He is not as He wants to be, our sole preoccupation. He has revealed Himself to us "last of all," as St. Paul says, "in Jesus Christ" in whom He has likewise given us a pattern on which to model our lives.

Through that same Lord and Savior He has established a home for us here on earth — the Church. A home that is all that word implies: father and mother, a sister and a brother, a table at which to sup, every opportunity for full and perfect development as children of an omnipotent Father and heirs to His kingdom.

If this Liturgical Week serves to increase in us who are privileged to be present and even in a few of those whose lives will henceforth touch ours, a deeper appreciation of the meaning of baptism and of the divine plan for man in the scheme of creation, future generations will have cause to rise up and call it blessed.

Father Leonard: Thank you very much, Sister. We are privileged to have a member of our Conference of such long standing give us the experience of her years of prayer and teaching. The topic of our next discussion is "The Sacramental Way to World Peace." Memories of three years ago are still vivid with all of us, and world horizons are very dark indeed at the moment. It is a fact that if the new man cannot give us peace, he can give us nothing. Mr. John J. Griffin, our next speaker, is a writer and lecturer who has been working effectively in our Archdiocese for many years. He will indicate some of the ways in which the new man, the baptized Christian, can work for world peace.

Mr. Griffin: The hearts of human beings everywhere are today craving passionately for the supreme reality of enduring peace.

"Peace," St. Augustine tells us, "is the tranquillity of order."

We know that the tranquillity of order, peace, prevailed in the primeval paradise of creation. In the state of original justice, as St. Thomas, the Angelic Doctor, points out, man's intellect was subject to God and man's lower powers submissive to his reason. So also exterior nature was obedient to Adam, the natural king and high priest of creation. The Creator Himself had commissioned our primal progenitors "to rule over the fishes of the sea, the fouls of the air, and every creeping creature on earth." Man under God was truly the monarch of all he surveyed.

It was *sin* that introduced *disorder* into the world. When man in his pride rebelled against God, he brought the horror of war to humanity. For when man revolted against God, the Creator permitted man's lower appetites to rebel against human reason. Moreover, the providential design being disconcerted, exterior nature became openly hostile to man.

As sin is the principle of disorder, sanctifying grace is the principle of order. It is the law of the New Dispensation justifying us. For grace reverses the deleterious effects of sin. The intellect, disordered by ignorance, is restored by the certitude of faith; the will, enfeebled by malice, is regenerated by charity.

Grace is not only the principle of order, it is likewise the source of wisdom upon which order depends. For, as the Doctor of doctors also indicates, "it belongs to wisdom to set all things in order." It is for this reason that the seventh Beatitude, "Blessed are the peacemakers," is correlative to the gift of wisdom.

Peace is the tranquillity of order. Order depends on wisdom. But wisdom is caused by charity which is the chief effect of sanctifying grace. For "the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us."

Thus sanctifying grace is truly the primary principle of personal peace, as it is the fountainhead of order, wisdom, and charity.

Personal peace is the one only basis for social concord. This is but another facet of the truth that man's proper relationship to his neighbors must be premised on his proper relationship to God. Personal union with God is the sole security for social unity among the children of God. Sons alienated from the common Father possess no bond for abiding amity. But sons who genuinely love their common Father will be strong in the solidarity of fraternal charity.

Sanctifying grace unites us to God because by it we participate in the merits of Christ's redemptive Passion whereby the stigma of original sin is eradicated. It is the life of the mystical body of which Christ is the Head. Hence by it we are, in the phrase of St. Paul, "closely joined and knit together" in the union of supernatural life, we are made sharers in the truth that derives from the mind of the Word, and we are graced in unity of will with the divine will of the Sovereign Good because we have become coheirs of the kingdom of God by virtue of our consanguinity in the precious blood of Jesus.

Sanctifying grace comes to us individually through the sacramental system with which Christ endowed His Church in order to channel the merits of His priesthood to us.

Baptism is "the beginning of the spiritual life and the door to all the sacraments," as the Angelic Doctor tells us. Fittingly, therefore, the priest as the Vicar of Christ says to the soul reborn of water and the Holy Ghost, *vade in pace*, "go in peace."

Baptism, therefore, as the gateway to sanctifying grace, is the sacramental foundation of peace — personal and social — of that "peace which the world cannot give."

By baptism we become sons of the Father of Peace from whom the *order* of all being derives. By baptism we become incorporated members of Christ the Incarnate Word, of Wisdom, of the Prince of Peace. By baptism we become possessed of the indwelling Spirit of *charity* by whom we are perfected in the "bond of peace."

Sanctifying grace — life in Christ — is truly the one only secure basis

for abiding peace. Understanding its place, we can hear, as we look out over the maelstrom of tragedy and terror which has engulfed the world, the majestic voice of Christ rising above the tumult of waters, "in the world you will have affliction. But take courage, I have overcome the world."

Father Leonard: Thank you very much, Mr. Griffin, for your conception of what the New Man in Christ must accomplish in bringing peace to our earth. I shall now turn the panel back to our Chairman, Monsignor Finn, with the conviction that our four speakers have added very much to our knowledge of the sacrament of baptism and of how it is to be lived after it has been received.

First Day

AUGUST 3

Feast of

THE FINDING OF THE BODY OF ST. STEPHEN

Dialogue Mass

Celebrant

Most Rev. John Wright, D.D.

Auxiliary Bishop of Boston

Homilist

Most Rev. James L. Connolly, D.D.

Coadjutor Bishop of Fall River

HOMILY

"Now Stephen, full of grace and power, was working great wonders and signs among the people" (Acts 6: 8).

FEW SAINTS are honored, as is St. Stephen, by a feast commemorative of the discovery of their relics. Not that others have not been rescued from oblivion. But the finding of the body of the first martyr exhilarated the whole Church, and in honoring him in her liturgy she has ever sought to imitate what she revered. It might truly be said that the heritage of his loyalty and devotion was found with his relics, and that the Christian spirit of the fifth and sixth centuries, in Jerusalem, Constantinople, and Rome, became the better because of the discovery. So may we hope to do today. For the career of St. Stephen, although brief, is illustrative of the real genius of the faith.

St. Stephen was a man of the people, won to the Church by the preaching of the Twelve. Though new to the faith, he was not long in being confirmed in it. Though but recently instructed, he was quick to grasp the meaning of the Gospel and wish to become all things to his neighbor for the sake of Christ. When the saving waters of baptism were poured on his head and brought the wonderful gifts of grace and fortitude, he was exceptional in his response to God's favor. The rich soil of his sensitive soul was quick to correspond. He lived his faith intensely, defended it courageously, and exemplified it constantly.

When men came to characterize Stephen, they spoke of him as "full of faith and of the Holy Spirit" (Acts 6: 5). For Stephen, faith was not something of secret character, to be hugged to one's self, to be lived alone and in solitary enjoyment. It was a virtue to be exercised. It had to be put to use. It achieved perfection when it became a dominant force of life. For him, to be full of faith meant that he meditated on all that the Lord had done for him, that he rejoiced in the favor of his God, that he sought each day to give expression to his gratitude and to his loyalty to the Giver of all good gifts. To be full of the Holy Ghost meant that his ardent zeal consulted God's will in all things and his faculties grew in power and agility through eager response to the movements of the Spirit of God within him. No experience and no association was detached from the consciousness of the abiding presence. He had a relish for the thought of God. He was aware of the evil under which the world suffered, the evil of forgetting God. He feared the weakening of faith, and even the loss of faith

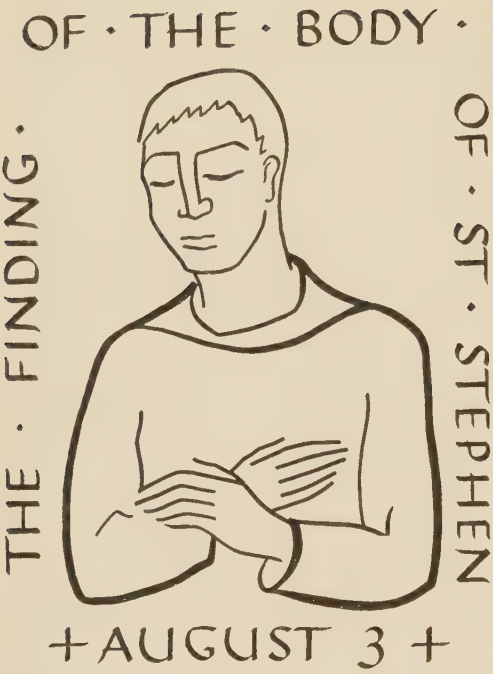
that is consequent on the neglect of the thought of God. And he knew that the more lively, the more constant, the more complete was the consciousness of the vocation of being called and of being a son of God, the more full, the more perfect would be the homage in heart and mind and deed offered to God. His face was as the face of an angel because he lived always in the divine presence.

"I see the heavens opened, and the Son of Man standing on the right hand of God" (Epistle). This was an expression of devotion not limited to the moment of martyrdom, but a matter of daily experience. He achieved perfection because he walked in the presence of God. He had unshakable faith because he exercised it frequently. His enemies were not able to overcome him because his gaze was set on the eternal hills, and human expediencies could never move him. They could not resist the Spirit that spoke in him because his soul had grown strong and his spirit bright by standing always in the light of God's love.

This active disposition accounts for the twofold character in the ministry of the holy deacon. He was an ardent defender of the faith. He was solicitous for the well-being of his neighbor.

The infant Church was subject to attacks that might have changed her whole course and history. There was a wearing opposition from those who would make of her an expression of petty racial heritages and discriminations. And within the fold there was a disposition of easy accommodation. Some, chiefly concerned with defending the established order, sought to fit the teachings of Christ into an established mold. They would have robbed her of her international, her catholic character, and made of her an instrument of national prestige. Against their persuasion St. Paul was to react vigorously later on. Against it the Church has had to assert her loyalty down through the whole course of the years. For wherever she has been established, there has come inevitably a necessity of deciding between those who would trim and accommodate the Gospel in a spirit of compromise or change and those who, first and foremost, give their loyalty to God. It is always easy to subdue differences. There would be less heat of argument. Fewer consciences would be disturbed. There would be quiet. Yes, and apathy too. But the consciences of those who give their first allegiance to God are not so affected.

In the first fervor of his faith St. Stephen rallied his brethren and voiced for them the profound conviction that the lessons of Christ were not for a sect apart, nor for a special caste, but that it was set for the rise and fall, unfortunately, of many nations until the end of time. What he had to say cut the heart of those who opposed the earnest expression of God's truth. But he had no



course but to speak out honestly and truly in loyal expression of the plan of God as revealed by our Blessed Lord. There was heat of passion raised against him. They used violence. They perverted his words — as men are wont to do when, blinded by the bright mirage of some momentary good, they lose sight of the everlasting truths. St. Stephen set a pattern of loyalty to the catholic character of the Gospel. And when he sealed his teaching with the shedding of his blood he fixed firmly for all time the lesson that Christ's Church is not an agency acting through human cautions and calculations. But its inspiration, its rule, and its values are divine. We must obey God rather than men, even though the alternative, in our day, as in his, be imprisonment, perversion of argument, buffetings, and death.

St. Stephen died for what he believed. And he died courageously, praying for those who persecuted him. But he might not have died so valiantly, he might not have persevered, had he not had the habit of dying daily. It has been said of some servants of the Lord that they would do the "extraordinary" gladly and with a ready heart. But they would not do the ordinary duties well or at all. It is hard to see how anyone not habituated to the ready surrender of his will, not schooled in the discipline of restraint, could ever summon up enough generosity for even a single act of heroic sacrifice. In any case, in the instance of St. Stephen, the heroism of his martyrdom was not something set apart. It was prepared by a solicitous spirit that recommended itself to all the faithful, so that when they sought someone to minister faithfully to their material needs as a deacon, he was the first one chosen, and the one most esteemed. Stephen had the courage to die for his faith. He had a courage that is rarer, namely, the courage to

live for his faith. With honest simplicity he carried out the daily administration of relief. He embraced the corporal and spiritual works of mercy. Albeit attentive to the thought of God, he was never oblivious of the needs of his neighbor. Rather, the plight of his neighbor reminded him of the goodness and the mercy and the love of God, and he labored zealously until Christ was formed in him.

St. Luke in the Lesson (Acts 6: 10) said that it was "wisdom" that spoke through Stephen. For wisdom it was that combined ardent zeal for the house of God and tender concern for the condition of those about him. And some, like Saul, who were groping for the faith, could not but be moved by the spectacle of his charity. St. Augustine wrote that the prayers of Stephen brought the conversion of Paul. We know that the Church in his day "mourned his loss" as that of a valiant, faithful servant. We know that his strength and fidelity was the more assured because it was the continuation of a habit of living and working, one in mind and heart, with Christ. Like Him he sought out the poor and the afflicted and ministered to them. It is this ideal, this lesson, that made the finding of the relics of St. Stephen significant at a time when Christian society was in a ferment of unrest, with displaced persons under Alaric and Theodoric knocking at the doors of the Empire, with the Church striving to achieve social justice for the many relicts of pagan civilization, in the sixth century. It is this character that recommends him to us who grope after a better society today.

During the past few days we have read in the public press the exhortation of our Holy Father as to how we should prepare for the keeping of the Holy Year. He urges: 1) that we sanctify our souls through earnest prayer and penance, and that we build up unshakable faith in Christ; 2) that we be alert to defend the Church and that we seek to safeguard the faith of our brethren; 3) that we realize the ideals of social justice by helping to assist the humble and the needy; and 4) that we work for peace. In all this program we might well take the saint of the day as our model. He was a man of unshakable faith in Christ. He was a firm defender of the Church. He was a friend of the poor and the needy. His appointment as a deacon brought peace and security to the fold. May we who keep today the feast of the finding of his relics cherish and fulfill the rich memory that he has left us. May our faith, like his, be strong in character, rich in expression, and full in accomplishment. And may St. Stephen, full of the Holy Ghost and good works, gain for us the grace of following him in his loyalties until Christ be formed and perfected in us, and that we,

like him, become the means of forming and perfecting our Christian and non-believing neighbors in the knowledge and love of God.

MORNING SESSION

(August 3)

Chairman: Rev. Lawrence Ryan, St. Paul, Minn.

THE NEW LIFE

Rt. Rev. Reynold Hillenbrand

Hubbard Woods, Ill.

This morning the talk deals with the most fundamental truth about our race, excepting only the truth of God. For God is antecedent to all creation. God is the great reality, is the one necessary reality. God is Reality. But next to that, the most basic truth about men is the new life, the divine life. It all begins with heaven, with God's decision about heaven. He had to give us a heaven, full of repose, full of replies — a heaven of complete happiness, where we would delight in knowing and loving Him, for heaven is God. But He did not have to give us a heaven where we would *see* Him.

In that heaven we would know God indirectly as we do now, on earth. It is strange that God is so close to us and yet so far away. He is in the air we breathe, in the floor on which we walk, in our bodies, in our souls, everywhere. Yet we do not see Him. We know Him only indirectly; we reason to His existence or we believe in Him, blindly. In the heaven God had to give us, it would still be the same; we would know Him much better, but only indirectly.

That kind of heaven would be like the limbo of infants, who are entirely content but do not see God.

But God determined to give us a wondrously better heaven — a heaven where we should *see* Him. It does not mean, of course, that we shall see God with our eyes. It means seeing Him with our minds. Neither does it mean that we shall see Christ in the flesh (gladdening as that will be), for the flesh of Christ is a creature.

The moment we step into heaven our minds will be joined to God. Our minds wanting truth will meet up with Truth, shoreless oceans of Truth. We will peer into God, look right into God, and glimpse the exhaustless wonders that are in God. And we shall love Him, as we only can love Him when we see Him.

This kind of heaven means sharing the life of God. For what is the life of God? It is the life of a spirit (like the life of our souls), a life of mind and will. God has a mind, and He uses it to know Himself. He sees Himself, Infinite Being, Infinite Truth. Only God Himself can fill in that immense Mind. God has a will, and He uses it to love Himself, Infinite Goodness, Infinite Beauty. Only God Himself can fill in that immense Will. In heaven we shall do that divine thing, we shall do what God does — see Him, and love Him, seen — and therefore we shall share the life of God. St. John tells us "we shall be like to Him because we shall see Him as He is."

God did not wait until heaven to give us a sharing in His life. He determined that He would begin it in us even in this world. So, when He made the first man, He gave Him not only the life of body and soul, but poured into his soul a new life, a far better life, a life which lifted man immensely above himself to the very level of God. This was his greatest endowment, the gift which divinized him, taking him out of the vast reaches of the universe into the vaster reaches of God Himself. He shared the very nature of God, as St. Peter says, for nature in God, as in us, is the determining basis of life.

The important thing about man, therefore, was not that God made him — marvelous as it is to draw a human soul and human body out of nothingness — but that having made him, He vaulted him to the undreamable, the unimaginably intimate union with Himself which is the sharing of His life. This is the ultimate God could do for man, short of an Incarnation, which is reserved for one man only, Christ.

God accomplishes this by putting into our souls a reality which transforms us, divinizes us to the very roots of our beings. This reality is called sanctifying grace. It means being born into a new

life; it means we are new creatures (St. Paul's phrase), new men (the phrase of this Week).

May I submit most earnestly that we ought to begin speaking of this reality as the divine life, instead of sanctifying grace? The reason is that the phrase "sanctifying grace" by endless repetition has become dulled, reduced to the mechanical level of something that pops out of you when you commit a grievous sin, or to the minimum level of something you have to have or else you go to hell. But on the mere score of semantics — and words have value only as symbols of reality — the "divine life" is the better phrase. It is more descriptive and more complete. "Sanctifying grace" tells you that what you receive is a gift (a grace) and makes you holy. Indeed it does, for our great holiness is the initial holiness with which God makes us holy. God is holiness, and to share His life is to be holy. "Sanctifying grace" does not say what the gift really is. But the phrase "divine life" does. It tells us what it is — life, a sharing in God's life. A most inspiring and nourishing phrase.

As a matter of fact, Pius XII often uses "divine life" in his encyclicals just as he uses the "mystical body" for "Catholic Church," which is also much better. For "Catholic Church" tells us only that we belong to a society that is universal, whereas "mystical body" tells us that we are in the living, organic oneness of the complete Christ. Pius XII said "if we would define and describe this true Church of Jesus Christ . . . we shall find no expression more noble, more sublime or more divine than the phrase which calls it 'the Mystical Body of Christ.'" And that could be said with equal cogency for the words "divine life."

May I say parenthetically in this connection that it is most helpful to read the New Testament in terms of *life*, the divine life. Christ and the evangelists and St. Paul are always speaking of it. So many of the phrases begin then to take on a striking and profound meaning. It is a telling experience to read the Last Gospel of the Mass with this in mind.

Divine life, sanctifying grace, makes us *be* divine. It is not enough to be; we must also *act*. The most perfect life, God's, is "pure act," is all act. Therefore, in the new existence, God has given us not only divine life but new powers to act divinely, to live divinely.

Our powers of life are chiefly mind and will. To the mind God adds the new power of faith so that we can do new things with our mind — apprehend new things: the tremendous mysteries, like the Trinity, the God-man, the death of Christ renewed in the Mass; or apprehend the known realities, like God, in a new and sure way. To the will, God gives two powers. Hope, to make the

completed divine life something assured. Charity, to love God in a new way; to love Him not as creatures but as children; to love others in a new way. Not the most heroic life of the naked will without charity is worth the least love of the will transfigured by charity.

This then is the new life — and the divine life that at once supremely exalts us and supremely humbles us. It exalts us to the very level of God. It humbles us by the very gratuity of the gift. It is *His* life that we share, not ours, so that no flesh shall glory in His sight.

The history of the new life we know; it is the one thing that is generally known. Divine life was given to the first man; in him, to all of us. Its retention was conditioned upon what seems to us an absurdly simple provision — not eating from a single apple tree — but there was a divine simplicity about that. The provision was not fulfilled, and the divine life was lost — a catastrophic action, the race crashing from the height to which God had lifted it.

God might have left the world that way, left men forever disbarred from seeing Him. But out of His love (St. Paul says He loved us while we were lost), He determined to give it back — to give it back in the most wonderful way possible. He would step into the race, become one of us, a man, the new man, the God-man.

Through a human life, centered in His death, He restored the divine life to a vast race of creatures, His human creatures. It was the supreme moment of history; the world was forever altered once more, this time for the better. All of human history prior to that death looked expectantly forward to it; all history subsequently looks retrospectively back to it. In Christ, the new Man, we are made new men once more. "I am the Life; I am come that men may have life."

The deepest significance of Christ's life, therefore, was not His ethical teaching, surpassing as that was; not the beatitudes; not the parables. Nor was it His example, the God-man walking under our skies. No, that significance is to be found in His great Redemptive Act — His death and rising — which at one and the same time gave to God adequate worship and gave to men their life in God.

Restoration was not sufficient. The divine life had to be brought to men. Christ might have given it single-handed, but He determined to do it through men. That is why at the moment of the restoration, His death, He had born into the world His great Self, His complete Self, the mystical body, drawing men into living

oneness with Himself, so that He might through them bring the restored life to the corners of the world.

He committed to that body His death so that in the words of Pius XII "the work of our redemption is continued; Christ acts each day to save us . . . in His sacrifice." He committed to that body, as derivative from His death and its renewal, the great instrument of the divine life, the great initiation, the plunging into the death and rising of Christ, the new and second and better birth — the birth into the life of God. So that from the moment of baptism, a man can say: "I live in God — but no! ! — as the glorious afterthought — now not I. Whose life do I share? God's! Ah, God lives in me." To give us the living waters of divine life, Christ took — another instance of that divine simplicity — so earthy and abundantly common a thing as water, ever endearing to us by that selection the waters of the world.

We are born twice, therefore: once of our mothers; a second time, of God. "Unless you are born again, you cannot enter into the kingdom of heaven," Christ said. And the Last Gospel of the Mass says we "are born not of the will of the flesh, nor of the will of man, but of *God*."

I must not trespass upon the territory of other speakers, but I must say that baptism brings a whole array of gifts besides the divine life and the powers of that life: faith, hope, and charity. It brings the gifts of the Holy Spirit: a delicate, elaborate mechanism of the new life, which makes us sensitive and perceptive to the impulses of the life-breathing Spirit. It brings the Seal to imprint, to etch upon our souls, ineradicably, the likeness of Christ the Priest, so that we do the priestly, sacrificial action with Him. It brings incorporation into Christ, the life-giving Head, in a living union, the closest union on earth, closer than parent and child, closer than husband and wife.

Finally, it brings the crowning gift of all — God Himself, the Trinity, within us: not only life in God, but God. The reason for this transcendent gift is that we might begin on earth what we shall have in heaven — the possession of God. We are enabled to believe and hope in Him as present, to love Him (and to experience Him mystically) as present, as possessed. This is the "incomplete fruition" of which the Scholastics speak. The indwelling, the possession of God stresses, therefore, the organic character, the unbroken continuity of our divine life. We have in bud what we shall have in full flowering when faith yields to sight and hope to unfailing attachment, and love abides but grows into inconceivable rapture, into eternal embrace.

The whole of this can, in a way, be summed up in a truth that

needs endless insistence, and indeed the liturgy does endlessly insist upon it. The truth is simple: the world, with all its present disabilities, is now more glorious, is now more fraught with possibilities for our divine life than paradise would have been. To put it as people best understand it, interested as they are in spiritual aggrandizement, we can become greater saints, than we could if Adam had never sinned and Eden had remained. "I come that they may have life, and have it more abundantly," Christ said. His restoration was far more glorious than the original grant was. Precisely this point the prayer at the commingling of the water and the wine at Mass stresses — the wonderful establishment of the divine life, and the more wonderful restoration.

In fact there are many elements, any one of which is sufficient to tip the scales in favor of the world as it is now: Christ — His teaching, example, our blood relationship with Him, the elevation of the race through the Incarnation; the mystical body — we are one man with Him; the Mass — our infinite Sacrifice; the sacraments — the marvelous mechanical granting of the divine life; the sacramental seals — our sharing in the priesthood.

True, some of the initial gifts never returned in Christ: the immunities from passion, from pain and death. But there are compensations, enormous compensations. Through pain and death, we are forged into the image of Christ; the disciple is not above the Master. And the loss of all the immunities is a testing of our endurance, which in the long run enhances and beautifies our divine life.

It is idle beyond words to lament that Paradise has vanished. The world is full of that lament. It is futile and self-pitying. For every regret that escapes our minds, there ought to be a cry of astonishment and delight — so far does the re-creation in Christ surpass the divine creation in Adam.

Doubtlessly, one of the reasons we are such dull, routine Christians and have so little effect upon the world is that we have no sense of this, no sense of our newness in Christ. We are so much engrossed with the riddling effects of the first sin. We sense the collapse, not the restoration. We sense the Fall, not the lifting up. We sense the ancient enthrallment, not the release into the new glorious freedom, the freedom of the sons of God. Our thinking is so pre-Incarnation if I can put it that way. We direct our attention to the lost Paradise rather than to the infinitely more wonderful, though immensely more difficult, world that we have now. We live by sight rather than by faith, for the lost Paradise is everywhere manifest, but the glorious world is in the realm of the invisible, the divine. Because of this, Christianity is not the good

news, the glad tidings that shall be to all the people. Because of this, Christianity has often come to seem a burden, not a joy; a constraint, not a liberation; a disadvantage almost, not an enrichment. We lack, in brief, this tremendous sense of the newness — which St. Paul says should have such a decisive influence on our lives, and for which the world hungers, never so much as now.

I shall only indicate, because I believe it is the task of scheduled speakers, that Christ not only made men new, but wished that newness to affect all of man's life, wished that all of man's relationships be elevated and enriched in Him: domestic, racial, economic, political, international. Christ's restoration was to be *that* penetrating, *that* pervasive. When this is done, then all the phases of man's activity will minister to the divine life, rather than, as is the case now, hinder it. Injustice in industrial life, hatred in inter-racial life, irresponsibility in political life, nationalism in international life — all these impede our life in God, for we are all affected by the kind of world we live in, by the deficient institutions which are now molding us.

Why is insistence upon the new life, the divine life so necessary? Only because of its inherent importance? No — but also because it is one of the specific remedies for the evils that assail us. Twin, related evils: secularism and individualism. Twin, related remedies: the divine life and the mystical body.

Secularism is a discouragingly difficult word for a simple disastrous evil. It believes in men, not divinized men. It believes in flesh and blood, not in the things of grace. It believes in things seen, not in things unseen, apprehended by faith. It disbelieves the new: the new life; the new Man, who is Christ; the new Humanity, which is the complete Christ.

At its worst, it goes beyond itself. It no longer only secularizes, it dehumanizes. This it does by tempting man to deny God and leading some to profess such a denial. I am convinced we are not going to undo the mischief by the proofs for the existence of God, or the proofs for the truth of the Church, but by a gripping realization (and articulation) on our part of our life in God, our newness in God — the startling reality, the startling beauty, the startling impact of it. A secularized world, in its abjectness, calls for the exact, specific truth, the whole vision of the divine in man. Nothing else will satisfy it, nothing else will reclaim it.

I am also convinced that this is the starting point with inquisitive non-Catholics and with those Catholics who have abandoned practice, or whose practice is routine.

The great pity is that the truth, the vision, does not possess us sufficiently. We are still lost in words, we are still lost in perfunc-

tory approaches, we are still partially secularized ourselves. Our return will be made by the intensified consideration of our newness in Christ, by the re-reading the New Testament with this in mind, by the liturgy which as you shall see through this week everywhere speaks of that newness. The Mass and sacraments and sacramentals are meaningless without it.

Finally, the new life calls for the apostolate, lay apostolate included. All life, because it is so good, tends to multiply. So, with the divine life. If we realize what we possess, we shall want others to have it. What an enormous difference, for example, what an eternal difference between a divinized man and the undivinized: the first having a kinship with the *altissimus Deus*, with the Most High God; the second having a kinship only with the stars and the world, its brutes, its sticks, and its stones. "With the divine life so nearly Thee," says St. Augustine, "without it so nearly nothing." The divine life, therefore, is social in the opportunities it discloses; it is restless until all is made new in Christ; it is a clear call to apostolic action.

We shall get on with the liturgy — and do for the world what it needs just now — if we possess a deep and compelling sense of the divine, of the new: the new life; the new man, Christ; the new man in Christ; the new world in Christ.

"Behold, I make all things new!"

DISCUSSION

Eleanor Fitzgerald (Waltham, Mass.): We were speaking of the death of our Lord at the Consecration of the Mass. Our faith tells us that Christ died but once, and that now He lives forever. When we firmly believe in the living body of Christ, should we not have a fear of injuring the living body of Christ?

Monsignor Hillenbrand: The holy doctrine of the Church declares that the Mass is our Blessed Lord's death. Only the manner in which this death is re-enacted in the Mass is different from the manner in which it was effected on Calvary. The manner is mystical in the Mass, and is indicated by the twofold, separate Consecration; this is a profound mystery. We know that the living body of Christ, present on the altar, suffers no injuries, can endure no pain, can have no wounds inflicted upon it. The Mass is the death of Christ as on Calvary; the manner, however, is different; the manner is unbloody.

Elaine des Rosiers (Boston, Mass.): I believe you said that because

of the sin of Adam it is possible for us to become greater saints through the sacraments. Will you explain that more in detail?

Monsignor Hillenbrand: If Adam had not sinned, the chances are that Christ would never have come. Since Adam did sin, Christ's purpose in coming was to restore the divine life. Therefore we have many things through Christ that we would not have had otherwise: His example, His teachings, the mystical body, things in themselves enough to make the world more worthwhile now. The first time that Christ's Sacrifice was ever offered was on the Cross; that same Sacrifice is renewed every time we have Mass, and because we have a share in Christ's priesthood, *we* share in the renewal of that Sacrifice. Life on earth may be rough at times and the world is socially much tougher; but at the same time, it is a much better place in the sense that it gives us more possibilities, more opportunity of growing in the divine life than we would have had if Paradise were still here. It is one of the greatest mysteries, that in restoring the divine life, Christ made the world better than it was originally.

Eugene Hillman (Norwood, Mass.): The first speaker brought out a fundamental point that the modern world makes it difficult to attain to the fullness of life, and that social reconstruction is closely connected with the Liturgical Movement. To me it seems that for a proper appreciation of the liturgy an equal intense interest in the matter of social reconstruction is necessary.

Monsignor Hillenbrand: The priority can be assigned to the work of the liturgy, however, which is Christ worshipping, sacrificing, blessing, redeeming the world. In some particular instances, there may be a priority, time and time again, given to social action. If you have, for instance, a parish in which the workers are far from Christ, you would have to begin to devote yourself to the problems of their lives and work, and hope in that way to bring them into the fuller picture of the liturgical life.

Rt. Rev. Augustine Hickey (Cambridge, Mass.): We know that the enjoyment of the Beatific Vision in heaven and a participation in the divine life here on earth were lost through the sin of Adam and Eve. It has been restored through the life and death of Christ and has become available to mankind by baptism of water and of blood. Will you make some comment on the availability of the divine life to the Christian through baptism of desire?

Monsignor Hillenbrand: That is a very good question and an important point in the explanation of the divine life. What chance do those who are never baptized with water have of entering heaven and enjoying the Beatific Vision? The answer is to be found in the act of perfect love and perfect contrition. It is an act that is easy to make. Whenever in the human heart, aided by the actual grace of God, the human person turns to God and loves Him for His own sake, in that moment he is divinized. Christ, in virtue of this perfect act of love, that includes implicitly the desire for baptism, comes into the soul with His life and grace.

AFTERNOON SESSION

(August 3)

Chairman: Rev. Thomas Dennehy, Washington, Conn.

DEATH AND RESURRECTION IN CHRIST

Very Rev. Hugh Duffy, O.S.B.

Morristown, N. J.

"The Evangelist used careful wording in not saying 'pierced' or 'wounded' His side, or anything else, but 'opened,' that thereby, in a sense, the gate of life might be thrown open, from whence have flowed forth the sacraments of the Church, without which there is no entrance to the life which is true life . . . O death, whereby the dead are raised anew to life!" [1]

Our Holy Father, Pius XII, in his recent encyclical *Mediator Dei* in speaking of Christ's Sacrifice on Calvary, paraphrases the above quoted thoughts of St. Augustine in these words: "Lifted up between heaven and earth, Christ offers the saving sacrifice of His life, and pours forth, as it were, from His pierced Heart the sacraments destined to impart the treasures of redemption to the souls of men."

It is necessary to preface this basic truth to the consideration of any or all of the Church's sacraments. They gain their efficacy, their power to sanctify, from Christ's work of redemption, which culminated in His Passion, His death upon the Cross, and His Resurrection. In the hierarchy of their importance the two sacraments that most vividly symbolize and re-present, that is, make really present, to men Christ's work of redemption, and apply its fruits most abundantly to them, are baptism and the Eucharist. After a lengthy period of instruction, examination, and probation, these sacraments were administered early on Easter Sunday to the catechumen, thus introducing him into the mysteries of the faith, cleansing him from all sin, making him a sharer

[1] St. Augustine, Tract 120, on John.

in the Christ-life (baptism) and giving him the strength (confirmation) and the nourishment (Eucharist) necessary for preserving and developing that life within him in all its fullness.

Christ imposed the necessity of baptism, of being born again into a new life, by His words to Nicodemus: "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God;" [2] by the example of His own baptism at the hands of John the Baptist; and by His final command to the apostles as recorded in the Gospel of St. Matthew: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;" [3] and in the Gospel of St. Mark: "He who believes and is baptized shall be saved." [4]

Christ redeemed man by His death on Calvary. He had become one with us to give us a share in His divine life: "I am come that they may have life, and have it more abundantly." [5] By a decree of Providence the sharing of that life with men was conditioned on Christ's own suffering and death: "Did not the Christ have to suffer these things before entering into His glory?" [6] Our participation in Christ's divine life likewise is conditioned on our dying together with Him: "But if we have died with Christ, we believe that we shall also live together with Christ." [7] Because Christ as the Redeemer, as the Second Adam, summarized in Himself and represented all mankind, His physical death on the Cross, by reason of the very principle of our solidarity with Him, became our mystical death, which is made a reality for each of us individually when we are incorporated into Christ in the sacrament of baptism. St. Paul expresses this truth forcefully: "Since one died for all, therefore all died; and that Christ died for all, in order that they who are alive may live no longer for themselves, but for Him who died for them and rose again." [8] Our Holy Father, speaking in another context says: "We must all undergo with Christ a mystical death on the cross so that we can apply to ourselves the words of St. Paul: 'With Christ I am nailed to the cross.' " [9] Fernand Prat, in commenting on these words of St. Paul, unhesitatingly singles out the rite of baptism as the moment when St. Paul was conformed to Christ on the Cross.

[2] John 3:5.
[3] Matt. 28:19.
[4] Mark 16:16.
[5] John 10:10.
[6] Luke 24:26.
[7] Rom. 6:8.
[8] II Cor. 5:14 f.
[9] Gal. 2:19.

To repeat: Christ came on earth to redeem us and to share with us His divine life. This redemption is accomplished for all men ideally and potentially on Calvary, and it is communicated really and actually to each individual in his supernatural regeneration in baptism.

How this mystical identification of man in Christ's death is brought about, and how its redemptive and regenerative effects are produced in the sacrament of baptism, St. Paul tells us in the sixth chapter of his Epistle to the Romans: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into His death? . . . For if we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also. For we know that our old self has been crucified with Him, in order that the body of sin may be destroyed, that we may no longer be slaves to sin, for he who is dead is acquitted of sin. But if we have died with Christ, we believe that we shall live also together with Christ; for we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over Him. For the death that He died, He died to sin once for all, but the life that He lives, He lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus." [10]

The symbolism contained in the baptismal rite of immersion, which was prevalent in the Church until the thirteenth century, expresses more vividly the twofold aspect of death and resurrection in Christ described so graphically by St. Paul. In the pictures referring to baptism found in the catacombs, infusion or aspersion is joined to that of immersion, and this method of administering the sacrament accounts in great measure for the large baptistries of later centuries.

Baptism is a rebirth, a regeneration, and in the Christian sense a rebirth always exacts a dying and a rising to a new life. It is in the very waters of baptism that this takes place. We go down into the waters into the death of Christ. Buried in these waters together with Him in His death we die to those things which were conquered by the power of His death: sin, by which we were held captive to Satan, and all its consequences; the old man and all his sinful ways; in short, our inheritance from the first Adam.

The death and Resurrection of Christ are two aspects of one and the same redemptive act, and as such are celebrated by the Church both in her Easter mysteries and in the administration of baptism which, as we have seen, was reserved for Eastertime.

[10] Rom. 6:3–11.

St. Paul tells us succinctly: "Jesus . . . was delivered up for our sins, and rose again for our justification," [11] which St. Thomas explains by ascribing Christ's death as the meritorious cause and His Resurrection as the exemplary cause of our salvation.

Baptism then in the mind of St. Paul and of the Church is not merely a dying together with Christ, not merely a cleansing from sin, but necessarily and inescapably, because of that very purification, a rising up together with Christ into a new life. Our dying in Him is a pledge of our resurrection in Him. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." [12] The figure that St. Paul uses of "being planted" recalls Christ's use of the same figure of speech in reference to His death: "Unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit." [13] Christ dies into His Resurrection. In this His death was unlike that of all others since His life was not taken from Him by a power from without. Even on the Cross Christ as sovereign Master of life and death was able to die only because He so willed it. "He was offered because it was His own will." [14] He Himself has said: "For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from Me, but I lay it down of Myself. I have the power to lay it down, and I have the power to take it up again." [15] The fact that Christ had power to separate His soul from His body was ample proof that He would be able to unite them again. He who can at will lay down His life can also at will take it up again. Christ's dying, then, was not a passive thing as is our death. With Him it was the highest form of activity, the necessary prelude to His Resurrection.

Just as we die mystically with Him in His death we also rise morally with Him to a new life, and therefore St. Paul uses this greatest of all dogmatic truths as the motive and incentive for the Christian's actions. "If you have risen with Christ, seek the things that are above." [16] From the same truth he proves the resurrection of the body: "But as it is, Christ has risen from the dead, the first-fruits of those who have fallen asleep. For since by a man came death, by a man also comes the resurrection of the dead." [17] To quote St. Ambrose: "For if He did not arise for our

[11] Rom. 4:25.
[12] Rom. 6:5 (Douay).
[13] John 12:24 f.
[14] Isa. 53:7.
[15] John 10:17 f.
[16] Col. 3:1.
[17] I Cor. 15:20 f.

sakes, in truth He did not arise, since He had no reason why He should rise again for Himself. The world arose in Him; the heavens arose in Him; the earth arose in Him: For there shall be a new heaven and a new earth." [18]

This then in brief is the content of that faith which is given to us in baptism when we are configured to Christ in His death and Resurrection. These are the divine realities that are produced in us when the waters of the sacrament are poured over us and we are consecrated in the "name and to the service of the Holy Trinity." These are the great mysteries into which the baptismal rite initiates us on earth, whose reality will constitute our eternal happiness in heaven.

It is only to be expected that St. Paul frequently recalls to his hearers and readers the day of their baptism, when they were given the gift of faith, because for St. Paul the one demands and includes the other. The Church knows no faith but her own, and man has the faith only inasmuch as he accepts it from the Church in baptism. Fernand Prat makes quite clear this mutual causality which the act of faith and the rite of baptism exercise in man's spiritual rebirth.[19] "One Lord, one faith, one Baptism, one God and Father of all, who is above all, and throughout all, and in us all." [20]

"What do you ask of the Church of God? Faith. What does faith give you? Life everlasting." These are the first words which the Church addresses to those who become her children. The words are simple but startling and apocalyptic in their significance. She speaks, like her Master, with divine assurance, "as one having authority." [21] Here in man's very first approach to her she expresses her identity with Christ to whom was given all power in heaven and on earth. Those who are repelled by her claim to be the one true Church outside of which there is no salvation need go no farther than these first questions and answers of her baptismal rite to be confirmed in the fact. She who at the very outset can give in baptism faith which is the *tessera* of eternal life finds such powers as indulgences, infallibility, even

[18] *Liturgical Readings from the Fathers of the Church* (St. Meinrad, Indiana: St. Meinrad's Abbey, 1941) , p. 158. Quoted with permission.
[19] Cf. *Theology of St. Paul* (Burns, Oates & Washbourne, 1927), II, 260.
[20] Eph. 4:5 f.
[21] Matt. 7:29.

the power of the keys, a self-understood possession, native to her constitution as God's representative on earth.

In the sacrament of extreme unction the Church redeems the pledge of eternal life given to her children in baptism. With the anointing of all man's senses, which were the instruments through which he sinned, she wipes away the last vestiges of sin from his soul, strengthens him physically if such is God's will, and in the event of his dying prepares his soul immediately for the enjoyment of the Beatific Vision, and remotely prepares his body for its final resurrection.

The last sacraments, to which are joined the apostolic blessing and the commendation of a departing soul, reawaken the graces given in baptism and in the other sacraments throughout his life. What wonder then if the Christian approaches death as the beginning of a new life? In baptism he died to the world to rise to a new life in Christ; in the Eucharist he partook of the flesh and blood of Christ that nourished him unto life everlasting. Both baptism and the Eucharistic Sacrifice were manifestations to him of Christ's Coming. Every Sunday was for him the Lord's Day, when he witnessed again, experienced again, the *Parousia*, the Epiphany of the Lord. This has been the whole source and sustenance and cause of his life's growth, the very atmosphere in which he breathed and moved and had his being since he put on Christ in baptism. Death for the Christian is another *Parousia*, a Coming of the Lord whose call he has been awaiting with something akin to the preparation and expectancy of the wise virgins. "Behold, the bridegroom is coming, go forth to meet him." [22] It is a custom in many places that the dying man hold in his hand, helped by those attending him, the candle that was given to him in baptism with the admonition: "Receive this burning light and keep thy baptism so as to be without blame . . . that when our Lord shall come to His nuptials thou mayest meet Him together with all the saints in the heavenly court, and live for ever and ever. Amen."

The Church gives to the newly baptized a white robe, saying: "Receive this white garment and carry it unstained before the judgment seat of our Lord Jesus Christ, that you may have everlasting life." When she bestows the last blessing the Church prays: "May our Lord Jesus Christ restore unto thee that first robe which thou didst receive in baptism." It is in the name of the Holy Trinity, in which she ushered him into her communion, that she now commends him to his heavenly reward: "Go forth, O Christian soul, out of this sinful world in the name of God the

[22] Matt. 25:6.

Father . . . in the name of Jesus Christ . . . in the name of the Holy Ghost," and she asks God to be merciful, remembering the weakness of human nature: "For although he has sinned, nevertheless he has never denied but (always) believed in Thee, the Father, Son, and Holy Ghost."

As the body of the baptized Christian is carried from the Church it is with a prayer of triumph accompanied by one of the most beautiful of her ancient chants that she joins him to the heavenly company of the angels and martyrs, not forgetting "the once poor Lazarus." The *Benedictus Dominus Deus Israel*, "Blessed be the Lord God of Israel," the canticle of Zachary sung daily at *Lauds*, the resurrection hour in the Church's daily worship, accompanied by Christ's words which embody the faith given to the Christian in baptism, complete the Church's ministrations as she commits his body to God's acre. "I am the resurrection and the life; he who believes in Me, even if he die, shall live; and whoever lives and believes in Me, shall never die." [23]

DISCUSSION

CHAIRMAN: We are all very grateful to Father Duffy for this inspiring presentation of the teaching of the Church, illustrated by the preaching of St. Paul, on the mystery of our life in Christ. We shall be pleased to have discussions from the floor.

MRS. PERKINS (Boston, Mass.): I have always been astonished and grieved by the fear of death that so many so-called Christians have. I have known people who are good Christians in their own way, who are not Catholics, people even in the Protestant and Hebrew sects, who are distinctly afraid of death and who say, "How lucky they were to be killed in that accident. They didn't have to suffer." Catholics have that fear too. How has that fear grown up, that actual fear of death, so that when someone is removed from this world without pain or suffering, there are congratulations on all sides?

MR. BERNARD MCCABE (Dorchester, Mass.): I am merely a layman. What I say is merely the thought of a neophyte. My question is this: Since all these sacraments of which Father has spoken are a preparation for death and for the eternal life, what, then, is the official attitude of

[23] John 11:25.

the Church toward the almost pagan atmosphere that surrounds our Catholic funerals?

Father Duffy: I think we must distinguish between the pagan atmosphere that surrounds funerals as inaugurated by those who have charge of funerals, and the Church's official prayers for the dead. I don't know what individual items you want to discuss and would consider as "very pagan." There is nothing pagan in sorrow. That natural separation from loved ones is an occasion of sorrow and grief. I don't think we could find anything that would be considered pagan in that. There are those who have undue sorrow, but as we read in her Epistle of the Mass for the Dead, "Lest you should grieve, even as others who have no hope," she leads you to an understanding of what the Church gives in baptism — the seed of the Beatific Vision. I suppose one could say there are some instances where there is a certain emphasis on sorrow; but sometimes that may be a natural, a national characteristic, and not, it is assumed, anything that the Church has influenced, nothing low in doctrine. It is one of those things which are of minor importance and one which the Church can understand and excuse.

Mr. McCabe: The Prior's answer does not satisfy me. To be specific, I had direct reference to the vast amount of money spent on caskets, floral arrangements, ornamentations, etc., in regard to which, in the forty years I have lived, I have never heard a priest orate against or even mention.

I have another question regarding correspondence of actions to beliefs. Does the reception of these sacraments, baptism, confirmation, and the Holy Eucharist, impose on me, a layman, the social obligation of carrying out in my professional and private life the fulfillment of these precepts and obligations and promises? In my profession — I happen to be a member of the public school system — I do not feel that we are carrying out the precepts of Christ when we are merely engaged in giving lip service to the orders which have come to us from authority.

Father Duffy: The answer is "yes" to everything. Because of the higher life given to him, a man is called upon definitely by God's command to live a life in accordance with his belief. It is a scandal when members do not live up to their duties and their obligations. There always have been and always will be those who fail in this regard. But the Church insists and has always insisted that the Christian must make his acts correspond to his beliefs; and as far as the ordinary Christ-life goes, I think the majority do. We cannot condemn. When it comes to condemning, we must remember we are on dangerous grounds. Man sees the face; God sees the heart. Although we can be critical of our own actions and judge whether our actions square up with our beliefs, it is difficult to become the gauge of other men's acts, whose judge will be for them, as for us, their God.

Rev. John P. O'Connell (Highland Park, Illinois): I am prompted to say a word regarding the question of the "pagan atmosphere" surrounding our Catholic funerals. An issue of *Integrity* was used by a nun

friend of mine in a Religion class of high school girls. I don't know what use she made of an article in it, but the father of one of her students wrote a letter to the Mother General of the order about it. Mr. McCabe seems to want the Church to take some definite stand. But the Church doesn't act that way. That same issue of *Integrity* was given by my pastor to the two undertakers in our parish. He didn't write to his Ordinary and ask him to make some rules — he tried to do what he could himself. By little methods such as this one, we can do something that may "depaganize" our funerals. Anyone with his eyes open will agree with Mr. McCabe that, from an external point of view, our funerals are pagan. First, there is too much sentimentality attached to them. Secondly, the Church doesn't act officially against such practices unless there is a question of heresy. But *we* are permitted to do whatever we can; what we do depends more or less on circumstances. More successful means than the one I mentioned can, I am sure, be devised.

GRAFTED IN THE VINE

Rev. John P. O'Connell
Highland Park, Illinois

THE NEW MAN in Christ emerges from the baptismal font with a soul so completely renovated and enriched that no human expression can adequately describe its new state. A few of its endowments have been described for you: the divine life with which the soul lives; the virtues with which it acts; the gifts of the Holy Spirit which make it docile to the promptings of actual grace; its new relationship to the death and Resurrection of Christ. But the supernatural privileges lavished upon the Christian soul in baptism are not exhausted by that simple enumeration.

One of the most enobling aspects of the revitalized soul is indicated by the title of this paper, "Grafted in the Vine." For the combination of supernatural gifts already enumerated and others yet to be described, the Christian soul is indebted to Christ. He merited these gifts for all men; He possessed them in abundance Himself; He sends them into our souls. Among the numerous figures used in Sacred Scripture to express the truth that all we have we have through Christ, is the beautiful phrase which fell from the lips of Christ Himself: "I am the vine, you are the branches."

We are as dependent upon Him for our supernatural life as the branch upon the vine in which it lives. St. Paul seems to have had in mind the same figure when he told us that we must be rooted in Christ. "If the root is holy, so also are the branches," is Paul's conclusion.

But the nature of that union between ourselves and Christ, which prompted Christ to use the figure of a branch and a vine, has not been completely revealed to us. In the words of Pope Pius XII, "many a veil shrouds this profound mystery of our union with the divine Redeemer." But the same Pope adds, "earnest study of this doctrine will open rich and bright vistas." In addition to the bright vistas opened before our eyes by the talks of Monsignor Hillenbrand and Father Hugh Duffy, I wish to lay before you another aspect of this regenerated soul, namely, its sharing in the priesthood of Christ through the character given to the soul by baptism.

From the training most of us have received in religion courses, we have learned the following truths about the characters imprinted upon the soul by baptism, confirmation, and holy orders:

1. The character is an effect of the sacrament different from grace.
2. It is indelible and will remain on the soul forever.
3. It will be for the eternal joy of the saved and the eternal disgrace of the damned.
4. It is a mark on the soul comparable to the brand on a sheep which marks it as the property of a particular owner, or to the mark on the body of a soldier which shows him to belong to the army of a particular king — two comparisons used by St. Augustine.

Thus the characters have been presented as static things. The average well-instructed Catholic thinks of the character as a supernatural brand on the soul, as a mark that makes the Christian soul different from all other souls in "appearance."

While the four facts about the sacramental character, which have been enumerated, are true, they represent only an inadequate notion of the reality. To think of the character only as an indelible mark upon the soul is like thinking of a naval captain as a man who wears four stripes on his sleeve; or of a priest as a man who wears a Roman collar. Until such a static presentation of the sacramental character in our catechetics can be augmented by a dynamic presentation, we cannot hope to appreciate fully the rich gift that is ours in baptism.

The Augustinian metaphors — the brand on the sheep and the mark on the soldier's body — have their value, but they have been overworked. They aptly illustrate *one* function of the character, namely, that by the character the Christian is distinguished

from the non-Christian, and by the character the Christian is designated as Christ's. But these figures fail to illustrate the real nature of the character, as much as a Roman collar fails to illustrate the real nature of a priest.

We must, if we are to discuss the nature of the sacramental character, turn to the Thomistic presentation of the matter. There we learn that the character is something dynamic, a new power given to the soul. The Christian soul is different from the non-Christian soul because of what it can *do*. It is Christ's because by the character Christ has empowered the soul anew.

We would come closer to an understanding of the *Christ*ianized soul after baptism if we would think of all its endowments as powers. The divine life, for example, is the root power to see God face to face, a power that will blossom forth in the heavenly vision. The theological virtues are the powers to know, to love, and to hope in God. The gifts of the Holy Ghost are powers enabling the soul to be easily moved by the Holy Spirit's inspirations of the will and illuminations of the intellect. Likewise, the sacramental character is a power: it enables the Christian to have a part (active or passive) in the liturgy of the Church. The character is precisely a liturgical power. For it gives the Christian his place in the liturgical worship of God.

This new liturgical power of the Christian is twofold: first, his power to receive the other sacraments; secondly, his power to take part in the Mass.

The magnificent sacramental system of sanctification, by which Christ's grace is given to us through outward signs — an arrangement at which we can never cease to wonder — is so remarkable that Christ must first condition the soul to it. If the anointing by the bishop with chrism is to bring the divine life of the soul to maturity, if eating the body and drinking the blood of Christ is to nourish that life, if the whispered absolution of the priest is to renew that life once lost, then the soul must first be empowered to receive grace through these symbolic actions. Without this conditioning or empowering of the soul, the sacramental signs would be empty, fruitless, vain symbols. *Even* the divine life of grace, which in the extraordinary providence of God can be acquired outside the sacrament of baptism, does not make the soul capable of sacramental sanctification. Only the sacramental character of baptism can do that. The priest's demand for a baptismal certificate before confirmation, First Communion, or marriage, is not a merely disciplinary measure.

Moreover, the sacramental character gives us a share in the greatest act of the liturgy, the Mass. The baptized and the un-

baptized can attend Mass with equal attention, with equal understanding, with equal vocal participation; but only the baptized take a *real* part. The unbaptized are merely spectators or actors going through the motion. The baptized are participating.

In explaining this participation of the faithful we must avoid two dangerous extremes. First, we must avoid the extreme of exaggerating the part of the faithful, lest the essential difference between the function of the ordained priest at the altar and the faithful in the pews be obscured. Pius XII warns us about this extreme in *Mediator Dei*. Secondly, we must avoid the opposite extreme, namely, denying to the faithful anything but a spectator's part in the Mass. For, in the words of the same encyclical, "it is desirable that all the faithful should be *aware* that to participate in the Eucharistic sacrifice is their chief duty and supreme dignity."

In this most difficult matter we must explain the part of the faithful in offering the Mass without going to *either* extreme. We are fortunate in having the explicit lead of our Holy Father. Pius XII, to explain the exact function of the faithful, first points out that the ordained priest does two things at Mass:

1. He makes Christ present upon the altar in the state of a victim in the unbloody immolation by the words of Consecration.
2. He offers this victim to God the Father.

In the former of these two functions the ordained priest acts without the faithful. They have no share in making Christ present upon the altar as a victim. Moreover, in this the ordained priest does not act even as the representative of the faithful; he acts in Christ's place. The important part of the faithful does not include any share in this priestly function; the character of holy orders is necessary to participate in this function.

In the latter of these two functions, however, the faithful do share, namely, in the offering of the victim to God. For in making the offering the priest acts as the representative of all Christians; through his hands the faithful offer the sacrifice to God. He stands for them at the altar; he acts for them in making the offering.

Moreover, the people act not only *through* the priest, but in a sense *with* him. In this sacrifice, Christ "offers not only Himself . . . to the Heavenly Father . . . but his mystical members as well." At Mass, therefore, the ordained priest offers to God not only Christ but all the faithful. And the faithful can offer *with* the priest by uniting their intentions to his and to Christ's; by ratifying individually what is actually happening, namely, the offering of their own lives to God.

It is the sacramental character in the soul of a Christian that makes it possible for the priest to represent him in offering the sacrifice. As the divine life of grace gives us an adopted share in the sonship of Christ, so the character gives to the ordained priest one share and to the baptized laity another and a different share in the priesthood of Christ.

This far we have explained *only one* privilege of the revitalized soul: its sharing in the priesthood of Christ. However, when St. Paul wished to express not merely the soul's sharing the life of grace, or the priesthood of Christ, not merely its possession of the theological virtues and gifts of the Holy Ghost, not only the indwelling of the Trinity in the souls of the baptized, but the complete ensemble of the supernatural endowments of the new man in Christ, he chose a form of expression that illustrates our total relationship to Christ. He compared this relationship to that of the members of a body to the head: Christ is the head; we are the members. The mystical body, therefore, is a synthetic doctrine: it draws into one figure all the bonds by which we are bound to Christ.

Since we have spoken of invisible bonds — grace, virtues, gifts, the character — that link us to Christ, we would be guilty of great misrepresentation were we to remain silent on the visible links we have with Christ. Our union with Him is not merely that invisible union; not merely this sharing of internal spiritual privileges. Our union with Christ is sacramental.

1. We are joined to Him through a visible sign, baptism. We increase our supernatural life through the use of other visible signs, the other sacraments.

2. The sacrifice that we offer to God is not merely the internal self-dedication of which all men are capable, but a joining of our self-sacrifice to that of Christ through *visible symbols in the Mass.*

3. By the same baptism by which internal riches are lavished on our souls we are incorporated into the visible organization of the Church. I want to stress this point for you, not because the average Catholic has any doubts about the visibility of the Church, but because he often fails to connect in his thinking the incorporation into the visible Church with the supernatural riches granted to his soul in baptism. To illustrate this point, does not the average "good Catholic" consider himself close to one particular parish? His home parish holds a particular appeal to him; he likes to return to it, if he has left it. He speaks of it with nostalgia when he is forced to be away. But on what is this affection for a particular parish based? Often, it seems to me, on personal affection for a particular pastor; on pleasant associations

with other members of the parish; on memories of an education received in the parish school; on recollections of the social activities of the parish organizations. At least it is in these terms that we most often speak of our parish.

But it is through the parish and through our visible sacramental connection with Him that we are incorporated into Christ. The greatest bond we have with our parish is the fact that at its font we became members of it and sharers in His life; at its altar we shared in offering Christ's Sacrifice; at its table our supernatural life was fed.

The union of the new man with Christ, through which the soul is granted all the gifts that we understand when we say we are members of His body, is neither visible nor invisible; rather it is both visible and invisible; in a word, it is sacramental.[1]

DISCUSSION

CHAIRMAN: We are extremely grateful to Father O'Connell for this carefully worded and illustrative talk on a very inspiring subject. There is some time remaining for discussion, and I would like to hear some provocative questions from the floor.

FATHER ALFRED SMITH (Houston, Texas): Yesterday and today we have heard many wonderful ideas. I should like to ask for some suggestions for getting these ideas across to the people.

FATHER O'CONNELL: The most practical suggestion I could make in answer to that question is to look into the *Proceedings* of past Liturgical Weeks. Those volumes are full of workable suggestions. The impromptu discussions that follow the talks (which are reported in full in the *Proceedings*), frequently concern exactly such matters as the practical working out of the ideas proposed in the prepared talks.

As for workable techniques in a parish, preaching must be used. But every priest knows that preaching is one of the less effective ways of getting people to think correctly. The teaching Sisters offer another avenue of approach. In one parish with which I am familiar the pastor took his Sisters for one hour of instruction each week, training them in an appreciation of the divine life and the Mass. The Sisters in turn effectively spread his teaching to the school children.

[1] It is obvious to the reader that the content of this paper is taken largely from *Mystici Corporis* and *Mediator Dei*, two encyclical letters of Pope Pius XII. Saint Thomas' explanation of the sacramental character can be found in the *Summa* III, q. 63, a. 1–6. B. Durst, writing in *Xenia Thomistica* (Romae, 1925, II, 541–581) draws attention to the Thomistic teaching on the character.

Another interesting technique recently came to my attention. A group of apostolic laymen decided that for Lent they would try to promote better understanding of the Mass. Each member of the group agreed to contact about five couples and ask them to form a Lenten study group. Each of these groups met one evening a week during Lent and studied the Mass, using Father Hugh Calkin's fine pamphlet, "It's Your Mass Too." Incidentally, one such group gathered so much momentum during Lent that it is still meeting regularly after a year and a half. Of course, that organization of apostolic laymen dedicated to rechristianizing their environment, officially known as Catholic Action, is indispensable to any undertaking as large as re-orientating the thinking of the Catholic body.

Father Healey (Garrison, South Dakota): To many of us here the word *mystical* is little understood. Would you tell us the precise meaning of the *mystical* body of Christ?

Father O'Connell: In his encyclical on the mystical body Pope Pius XII answers that specific question. You will recall that in the first part of that now famous letter, the Pope explains, first, why the Church is called a *body;* secondly, why it is called the *body of Christ;* and thirdly, why it is called the *mystical body of Christ.* For the best answer to your question, therefore, may I refer you to that encyclical?

However, I shall try briefly to answer your question. When we refer to the Catholic Church as the body of Christ, we add the qualification *mystical,* lest the word *body* be misunderstood. It would be a grave error to imagine that, in calling the Church Christ's body, we mean the physical body of Christ, which was born of Mary and now is glorified in heaven. On the other hand, the Catholic Church is more than a merely moral body, i.e., more than a society whose members are united only by a common purpose and co-operation in its attainment. In the Church and in its living members dwells the Holy Ghost, vivifying souls with the divine life. Members of the Church share that life which flows into them from the Spirit of Christ. To say that this action of the Holy Ghost makes us physically one is to say too much; to say that it makes us morally one is to say too little. We are mystically one; we with Christ form the mystical body.

Father Bucke (Boston, Mass.): I was wondering if there is any reason for calling the character "liturgical." There is a good amount of opprobrium attached to that word. Why not use the word *sacramental* when referring to the character? Secondly, Father O'Connell seems to draw a distinction between the priest making Christ present upon the altar as a victim, and offering Christ as a victim to God. Now, the act is one; it would seem unbelievable that there are two acts.

Father O'Connell: With reference to using the word *liturgical* for the character, I do not recall saying it is a liturgical character. I *did* say that the character is a liturgical power conferred upon the soul. My reason is that Pius XII in *Mediator Dei* explains that the official worship of

God is the liturgy. St. Thomas explains that the character is a participation in the priesthood of Christ, by which the faithful are empowered to receive or to dispense those things that belong to the worship of God. Therefore, I think it is permissable to say that the character confers a liturgical power upon the soul. However, that in no way denies the propriety of other names, e.g., sacramental character.

The question about the double action at Mass, the immolation and the oblation, is a difficult one. It may seem to many that I have drawn a rather fine distinction. However, in doing so, I am following the lead of Pope Pius XII. When he explains in *Mediator Dei* the precise function of the laity at Mass, he makes the distinction between making Christ present as a victim and offering that victim to God. In fact, the words I have used are almost all a direct quotation from the Pope.

Here I should like to note that we are forced to make some such distinction if we wish to explain the share of the laity in the Mass. For years we have all heard that the laity do have a share in the Mass. The words of the *Orate Fratres* prayer and the plural form of many of the offering prayers, and the words of various encyclicals have been quoted to prove that the laity have a share in the Mass. On the other hand many, feeling that the laity's share was being too much stressed, have been quoting the Council of Trent, which insisted on the essential difference between the ordained priests and the laity. To reconcile these two different emphases we must make a distinction in the action of the Mass and explain in what part of the Mass the laity share and in what part they do not share. As far as I know, *Mediator Dei* is the first papal document so clearly to make that necessary distinction. Now when we say laymen have a share in the Mass, we can point out precisely what they can do at Mass. Now when someone insists that the ordained priest is essentially different from the layman, we can indicate precisely what the priest does at Mass in which the layman can take no part. Pope Pius XII has made a real advance in the theology of lay participation with that distinction.

In Father Ellard's notes appended to the *America Press* edition of the encyclical, he recognizes the historic importance of this distinction, and points out that the theology of lay participation in offering the Mass may now unfold in ways not yet dreamed of.

CATHOLIC RELIGIOUS ART [1]

Reverend John LaFarge, S.J.
New York City

In view of the concentration of thought and discussion which this Conference represents, I feel I owe an apology for presenting to your attention a very inadequate treatment of a subject that demands the hand and the skill of an expert. All that I can offer are a few chance observations drawn hither and yon from my experience which has extended into the pastoral world as a priest on the one side and into the artistic world by inheritance and contact on the other.

I do not wish to lose time by discussing the particular evil that needs to be remedied. I assume that there exists a considerable agreement on this point.

The fact that Catholic religious art in this country is as yet very unsatisfactory, to say the least, that it certainly does not correspond either in its content of thought and emotion or even in its technical skill with the dignity and competence that our faith would demand is so much of a truism that it would only be wearisome to labor the point. We suffer from the fact that we simply lack artistic production and must be content either with repeating the past through copies or else with empty and sterile mass production of entirely inadequate models taken from the present. Nowhere is this brought home in more startling fashion than when you enter the halls of some magnificently planned and furnished modern Catholic education institution. Your eye meets a painful contrast between the glory of the architecture and the weakness and meanness of the paintings which ordinarily adorn the halls, the parlors, or the chapel. However, I wish neither to emphasize nor to analyze this particular point. Our concern is a practical one, what may be a remedy for an evil which in one form or another is quite generally acknowledged.

Of course there is a question as to how much real influence on Catholic life paintings and statues do really exert. Holy souls spend a lifetime in intimate companionship with atrocious works of art and yet find in them simply a mild stimulation to virtue or a

[1] This paper, which Father LaFarge gave at the Boston Public Library in connection with the Liturgical Week, has also appeared in *Liturgical Arts*, XVI (August, 1948), No. 4, 119–22. The same issue (pp. 114–18) carries illustrations of some of the religious art on display at the Boston Week.

means of fixing their attention on certain revealed truths, and are not affected for good or evil by the defects of the production. On the other hand, people can live amidst the most magnificent art and derive therefrom little benefit or even remain pure materialists. But allowing for all exaggeration, there must be nevertheless in the long run an effect on the Catholic mind. Associations and ideas are formed that gradually take root in the very concepts of our faith. And so the matter is not one which can be safely ignored.

I believe that we can find our way out of the intricacies of the problem more easily if certain distinctions are kept in mind. These distinctions relate to the different types of work of art, that is, the very purposes of the works themselves objectively considered, and again to the various attitudes with which these works are either projected or executed. Positive harm is done by lumping things together which really belong apart and if kept apart would greatly simplify our whole procedure. A few divisions would seem to be in order.

1. There is religious art in the form of church decoration, where art is used as the background of worship, as an adjunct or a completion of architecture to such an extent that there is no absolute division between architecture and representative art. To this type of religious art may be applied the eloquent words of the encyclical, *Mediator Dei.*

"Keeping in mind, Venerable Brethren, pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many churches which have been ruined or completely destroyed by war. Let them be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements of worship. Thus the human arts will shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls, and the glory of God. The fine arts are really in conformity with religion when 'as noblest handmaids they are at the service of divine worship.' " [2]

2. Religious art again may be simply the work of an artist without any connection with any specific act of religious worship, work where he takes a religious theme. Such religious painting in the broad sense may decorate a private house, a public building, a school or a garden, or a tomb. It is clear that the norms which would govern this type of painting are simply those norms of propriety which should govern all works of art, and it is to be

[2] No. 196.

judged like any other type of expression, were it a poem, a novel, or a history. This does not fall properly within the scope of our liturgical and pastoral problem.

3. On the other hand, what we may call the *ikon* is closer to the liturgical problem and the care of souls than is a "church art" which is merely used in a broad decorative and background sense. This is where the image or painting receives a certain veneration from the faithful and is so placed or planned as to aid directly in the concentration of worship, reverence, and liturgical ceremony, such as the image in a shrine.

But the fitness or appropriateness of a work of art needs to be discussed also from a subjective point of view, from the different attitudes or approaches which are made to religious art. Not only is the work's own purpose distinctive, but also that of the patron in having it executed and the artist in carrying it out. Here there is a wide variety of emotional approach, so much so that it seems unreasonable to demand of a work of religious art an emotional impact which it is not expected to produce.

It may be, for instance, our aim through the work of art to produce in the soul of the onlooker a sense of deep compunction, a consciousness of the tragic elements of created life and of the sublime tragedy of the life of the Incarnate Word. Such, for instance, would be the crucifix; such would be the Pieta of the sorrowing mother, or other scenes from the Passion of Jesus Christ; or representations of the four last things, death, judgment, etc. A splendid example would be the famous five-figured Pieta of Ivan Mestrovic, which aims to produce not only a deep sense of sorrow and compassion at the scene of Calvary, but also a sense of the agonizing struggles and sorrows of the artist's own Yugoslav nation.

Again, the aim of the artist may be to produce an intense consciousness of historical reality, so as to evoke vividly before the soul of the onlooker the very moment of some great event or mystery of God's dealings with man, such as the scenes of the public life of the Savior, the Transfiguration, the Assumption of our Lady, the calling of the apostles, or the scenes of the divine infancy. As we know, the baroque art specialized particularly on the extremely actual sense of the moment in all its drama and its vividness. In this stress on the momentary aspect lie both the strength and the limitations of baroque art.

Another aim would be that of contemplation, the work of art serving, as it were, as a pictorial meditation, producing an atmosphere of tranquillity, or grandeur, or peace; a certain timelessness. One's vision is thereby freed from the hurrying vicissi-

tudes of the present moment. Such is the temper of the decorations in this library by the great Puvis de Chavannes. Though they depict scenes which are more or less historical, the atmosphere is not that of life with its restless hurrying moments, but that of eternity. And the same spirit of timelessness which we find in Puvis is the note of the great art of the Far East.

4. The artist may seek to produce the sense of *awe and mystery*. His work my crystallize, as it were, the faith or the mysteries of the Gospel through some hieratic form, such as is found in the typical ikon of the eastern churches as well as in the early Christian mosaic decorations. Such productions may range all the way from the formally hieratic to the subjectively mystical and mysterious.

5. Another and familiar type we may include under the general term of *devotional*, where the work of art aims not so much to produce a sense of historical reality or of awe or of contemplation but simply a sense of familiar companionship, as an aid to contact through prayer supernatural realities and supernatural personages. The familiar term, "aid to devotion," would seem to characterize this approach.

6. Again we have a pedagogical type, where the work of art is simply and frankly at the service of the catechism. It may combine many of the preceding elements, but its principal function is to explain; such, for instance, we find in many of the medieval pictured windows and in certain types of modern decoration that serve as a continuing visual catechetical lesson.

7. Finally, there is the frankly symbolic type of art which cuts away from any direct representation and speaks in parables or symbols. These may serve to summarize great truths or may serve again to inculcate a sense of the mysterious and the divine.

As a practical measure, therefore, I think any judgment on a work of religious art should determine not only what is the objective function of the work, but what is the subjective aim in which we wish the artist to be engaged. If the subjective aim includes the notion of being pleasant, consoling, comforting, or uplifting, obviously the work of art is delinquent if it does not help in that direction. But if the subjective aim does not include any of the preceding, if it is meant to humble, to stir us and shock us, to make us realize the sinfulness of man, the terror of human existence, and the uncertainty of human life, then it would be a mockery to seek from it the more pleasing and comforting elements.

With regard to the pleasurability of religious art, I think we are affected by the current craving for immediate and palpable

enjoyment. For eyes sated with the screen and the rotogravure and now with television, for the senses stormed by visions which are immediately and pleasurably exciting, it is difficult to assimilate something which demands a certain restraint, a certain abstraction. Hence the path is smoothed which leads toward a natural degeneracy; toward the pretty, the sensate, to use the well-known expression of Sorokin, the characteristic of decadent forms in late Greek and Roman art and great cultures of all nations.

But we know that where there exists a strong natural tendency to the abnormal and to the degenerate, it is spiritually normal and spiritually healthy to entertain a certain fear and hesitation as to yielding to that tendency. It is not normal or healthy to love the ugly and the displeasing or to turn aside from what is nobly beautiful. But a certain touch of austerity, a certain selectiveness, a certain preference for that which is not too immediate, too much of the Hollywood blonde, the college girl and college boy, the soft and the effeminate in religious art; as I say, a moderate sternness in this respect is only normal and a sign of genuine spirituality.

This does not mean, however, that we should allow ourselves to fly to the other extreme, into a revolt against beauty. As we know from its introductory clauses, the encyclical on the liturgy, *Mediator Dei*, attempts to establish an equilibrium or balance between the contending extremes which has developed in recent years in the matter of the promotion of the sacred liturgy. The same would apply not only to the liturgy itself, but to art as a handmaid of the liturgy. This is very simply and beautifully expressed in the encyclical's words.

"What We have said about music applies to the other fine arts, especially to architecture, sculpture, and painting. Recent works of art which lend themselves to the materials of modern composition should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the church and the sacred rites, provided that they preserve a correct balance between styles tending neither to extreme realism nor to excessive symbolism, and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. Nevertheless, in keeping with the duty of Our office, We cannot help deploring and condemning those works of art, recently introduced by some, which seem to be a distortion and perversion of true art and which

at times openly shock Christian taste, modesty, and devotion, and shamefully offend the true religious sense. These must be entirely excluded and banished from our churches, like anything else that is not in keeping with the sanctity of the place." [3]

I believe that in our attempts to judge how far works of religious art may fall under one or the other of these extremes, we are apt to lose sight of the power of association, which works, curiously enough, in quite contrary directions. Even sublime truths can be associated with quite atrocious artistic effort whether in the mystical or the pictorial line. On the other hand, through association and through practice and constant familiarity, those things which at first sight may be rather repulsively stylized and may seem to us as unduly symbolic or remote from the immediately pleasing may become extremely beloved and charged with a deep emotional content. Most of us in the western Church feel a sense of remoteness when we see the Byzantine ikons from Greece, Russia, or Serbia, and yet what is more familiar and more generally beloved than that thoroughly Byzantine ikon, Our Lady of Perpetual Help. Certainly the crucifix would be greatly disconcerting if we came upon it for the first time, and yet enshrined as it is with a thousand memories of adoration and penance and love, it glows with a sweet and radiant light. We must not underestimate the possibility of our Catholic people being trained through the schools, through education, and through practice to appreciate a certain more symbolic and less immediately and palpably agreeable type of art.

Yet no amount of defining and formulating will give us a sound religious art. Norms, standards, and motives are guides and safeguards for correct living, but of themselves they do not give life. They tell what ought to be, but not how it shall come into existence.

I think the day is past when we can afford to entrust the answer to this question to the care of a few chosen and sequestered groups. I do not look upon worthy religious art as a sort of Noah's Ark, preserved miraculously amid the floods and storms of a materialist age, and waiting for some happy times when the waters shall subside, and its passengers can once more walk upon the dry land. Certainly if art is to be an active concern to only a tiny minority and if the rest of the faithful are to be but passive spectators, or purchasers of ready-made, mass-produced statues and holy pictures, then surely our end has come, in a spiritual sense.

Our problem is not the hoarding of creative power, but that of

[3] No. 195.

its release; for that power dwells, I believe, in our Catholic communities to a much larger extent than we have been ready to recognize. The fact that we have neglected to evoke it does not mean that it is not there. When I say that the problem is that of releasing creative art, I do not mean that the creation which is released will all be of equal value, or even much of it of any value. If every Jack and Jill starts drawing and sculpturing, most of what they produce will be just a reflection of Jack and Jill, of little merit, or imagination, or substance of any kind. Nevertheless, here is where I hazard a rather obstinately entertained opinion: I believe that where many Jacks and Jills *do* make such attempts, where there is a vast effort at production not in the brute quantity of what is produced but the quantity of souls who try to produce and who are interested in producing, then those sparks of beauty and wisdom that otherwise would remain latent will be fanned into flame, and the net result will be vastly richer and higher, even though the proportion of good work to poor may still be distressingly low. But of the latter, what difference does it make, if the net result is distinguished? A "folk art" in itself is but a limited thing, but all great art, if we are to judge by history, is rooted in some form of folk art. And why must all folk art be utterly banished from American Catholicism?

To be concrete, therefore, let me say that I look not for some vague and childish leveling by which every Jack and Jill would prove themselves to be masters, but for a great multiplication of centers of really thoughtful and skilled production, not just a few dozen or more, but thousands and thousands of the same, in every town, in — broadly speaking — every larger parish of the country. All of these will not attain the same level of excellence, but all will be alerted to better types of work. And their multiplication will put all our people into closer and more immediate touch with those who do create; and so, in turn, help to solve the ever vexing question of artistic patronage. Priests, religious, and people alike will profit by such close companionship, and mutual understanding and joint plannings will be the result.

Such a development is certain to take place in secular art. But why wait for it to occur in secular art when there are a hundred more reasons why it should occur among Catholics?

Of course, our Church has a vast wealth of glorious tradition. But this tradition is dead, it is a mere museum piece, if it rests but in the museums, and is not part of the working kit of widely spread and widely diversified popular artistic effort. In such an atmosphere, I believe, many of these artificial contests and tensions between so-called conservatism and so-called modernism

will be resolved of themselves, because there will be a healthier and more normal state of both production and appreciation.

We are living now upon the final gleanings of a past artistic culture; upon a culture where art had become what it was not from the beginning: the chosen toy of a selected class, who in turn had spiritually drifted away from their noble origins in the days of faith. With E. I. Watkin, I believe that we shall profit little by continuing this gleaning, but that we shall do much better by looking forward to another spring, a spring in which religious art will penetrate and spread among the people as never before in Christian history; for it will be rich with the past while still richer with the promises of the future. "We should expect," says Watkin, "the autumn of one religion-culture to prophesy and prepare the spring of the next," and these words I am glad to make my own. Let us then know the aim of what we produce, vastly widen the base of production, and if we then, filled with the care of God and His Blessed Mother, labor together for this great end, we may see a new spring of religious art in America.

A·M·D·G·

EVENING SESSION

(August 3)

Chairman: Rev. Thomas Stack, Bloomfield, Conn.

IN THE HOME, A Round-table Discussion

Mr. and Mrs. John Julian Ryan
Cambridge, Mass.

Mr. and Mrs. James Shea
Loveland, Ohio

THANK you very much Father Stack (Mr. Ryan). The special purpose of our discussion this evening is, as far as possible, to render concrete, in terms of family life in particular, the knowledge about the sacrament of baptism which we are all acquiring from those papers we have already heard today, and those which we will hear in the course of this Liturgical Week. We are not trying to explain baptism; it would be presumptuous of us to attempt anything like that here. We are simply trying to discover ways and means of putting into practice in Christian home life the glorious truths about baptism of which this Liturgical Week is making us all more fully aware. Our purpose is to see how we can begin to make the home feel the full effects of baptism, and how we can make our homes cooperate with the graces of baptism, so that parents and children together may fully live as baptized people.

Let us begin, therefore, by considering what we mean by a "home." We certainly do not mean a place established by a man and woman simply because they feel romantic affection for each other and wish to share a life of luxury. Nor do we mean a place in which high standards of living, "keeping up with the Joneses," and getting ahead in the world, are the primary motives for ourselves or for our children. By a Christian home we mean a place established by a man and woman who are themselves already Christians, who marry "in Christ" in order to bring into the world new members of Christ. A Christian home is founded by two baptized people who are trying to cooperate fully themselves with the graces of their baptism according to their special vocation as married

people, who bring children into the world in order that they may be reborn in baptism, and who try to educate their children also to cooperate fully with their baptismal grace. In other words, a Christian home is founded to be a "little Church," a unit of the mystical body of Christ, and its principal purpose is to be a training ground for the perfecting of parents and children as members of the mystical body, to help parents and children alike to lead a completely Christian life.

Consequently, our discussion tonight will fall into two principal divisions: first, what do we mean by a completely Christian life, and how do we go about training ourselves and our children to lead it; and secondly, how can we begin to establish in our homes the spiritual traditions, the customs and ways of thinking and doing things which will make it easier for us and for our children to lead such lives. A child born and brought up in the United States does not need to be "naturalized," he does not need a course in Americanism; he naturally thinks and acts and talks like an American. So a Christian child brought up in a Christian home should naturally and easily be and think and act "Christianly." Our problem is to find out how more perfectly to achieve such a result for our children and for ourselves.

Mrs. Ryan: When you first hear the phrase, *a liturgical life*, it certainly sounds strange and terrifying, but of course it is only a short way of saying, *a life of active Christian worship*, a life whose vital force and pattern is the Holy Sacrifice of the Mass. We are all used to the idea of trying to make the Mass the vital force of our whole lives, for we are all accustomed to making the Morning Offering, whether or not we can go to daily Mass, and so to offer God "all the prayer, works, and sufferings of our day in union with the Holy Sacrifice of the Mass throughout the world. . . ." And we are all used to the daily effort of trying "not to take this offering back," as a little girl once described how to live the Mass all day long.

But we can also make the Mass more consciously the pattern of our lives, and so learn how to live more fully as members of Christ. If one studies the pattern of the Mass, one sees that it consists in giving and receiving: in the Fore-Mass, giving our presence, our sorrow, our praise, our prayer to God and receiving God's Word; in the Offertory of the Sacrifice, giving bread and wine to God as symbols of our giving of our whole selves, our whole lives; in the Consecration, giving Christ our Lord and ourselves with and in Him, and, in Holy Communion, receiving God's return gift, Christ our Lord.

So when we are trying to lead a liturgical life, a life patterned on the Holy Sacrifice of the Mass, we try to make our lives consist in a giving to God and a receiving Him; we give ourselves with Christ to fulfill His will all day long; we receive Christ in all the events of the day, in His graces of each moment, and in everyone we meet. We give God our whole selves in union with Christ's offering either by actual participation in a Mass every morning, or by making the Morning Offering, and we try to live the Mass all day long.

A liturgical life is therefore nothing odd, it is merely a Christian life conscientiously lived. One does not need a great deal of time for prayer and study; one does not have to have solitude to lead a liturgical life; one simply has to have the supernatural life given one by baptism, for the ability to take part in the worship of God through Christ in the Church is one of the great powers given us by baptism, as we are learning in this Liturgical Week, a power that enables us to take part in the Mass itself and make our whole lives part of the offering of the Mass.

Of course, actually to take part in a Mass every day is in itself the greatest possible action we can perform and the greatest possible help in leading a more fully liturgical life. Many people, mothers of families especially, often find it quite impossible to get to Mass every day, and yet this does not mean that we are then cut off from liturgical living. We are always members of the mystical body; we can always take part, though less actively, in the Sacrifice of the Mass offered throughout the world, we can always live each day in the spirit and pattern of the Mass.

More than this, almost everybody, however busy or ill he or she may be, can almost always find the little time necessary to read, or rather pray, the Mass of the day. This is a way in which we can take part more consciously in each day's special Mass, giving ourselves and our day's work and play in the spirit of the Church's offering for that particular day, asking God for the special graces of that day's Sacrifice, and trying to pattern our thinking and feeling on the Church's thoughts and emotions for that feast or season, taking perhaps one phrase or one thought from the day's Mass and returning to it now and again in the course of the day's work. Or, if this isn't possible, we can certainly read and think about each Sunday's Mass, and return to it throughout the week, in order to make its ideas and its spirit our own.

In this way, trying every day to form and fill our whole lives with the day's Mass, we are following the Church's own training program for the Christian life; we are taking the Church's own way of "growing up in all things in Christ," and obviously the Church's own way must be the best way for all of us.

Surely any Christian can try to lead this kind of a fully Christian life anywhere — in a factory, in an office, in a school, on the open road, and in any kind of a useful job. But there are many ways in which it is much easier at least to try to lead a liturgical life in the home than anywhere else, except in a cloister, which is hardly surprising, since God chose home as the place for His Mother to spend most of her life, and housework as her occupation. For one thing, the home and one's work in the home is sanctified in its foundation and its daily life by matrimony, which is a special sacrament for sanctifying the vocation to home-making as a husband and father or a wife and mother. Then again, if there are small children, however infuriating they may be at times, they are in fact and without a shadow of a doubt small temples of the Holy Spirit, little members of Christ. So one is surrounded by and immersed in Christ and His grace in a Catholic home. In keeping house, too, one is mainly concerned with the simple fundamental things of human existence, the

things which God has chosen to use for the sacraments and sacramentals, the things which Holy Scripture and the liturgy use most frequently to raise our minds and hearts to God. Whenever we are doing anything about feeding our family and guests, we can let the fact of food, our work with food, bring us to the thought of the Holy Eucharist; whenever we are dealing with the house itself, we can let its walls and floors and fixtures remind us of the house which God is building for His own habitation for all eternity, the temple to God in the Spirit of which we are the chosen building-blocks. Whatever the thought or the phrase from the day's Mass that we are trying to remember and make our own throughout the day may be, we can easily find something in the course of the day's occupations to remind us of it, to bring it home to us, to make it vital and relevant and grace-bringing.

Now, if we parents are trying to lead such liturgical lives, we shall be taking the first and most obvious means towards helping our children to lead such lives themselves, towards making our family life as a whole a truly liturgical life. We shall be taking the best means ourselves towards giving ourselves and our children a true and living consciousness of the dignity and glory of the life which is given us at baptism. If we ourselves begin to let water always speak to us of the water of baptism, of the water of life which flows in the City of God; if we tell our children about it when we are washing the dishes or the clothes (or the children themselves, for that matter), they will begin to think about water in the right way, and they will begin daily to think about their baptism and its wonders. If we are living the daily and yearly life of the Church, each year will bring around the great preparation time of Lent for the renewal of the grace of our baptism, each Easter will bring that renewal to the whole family and each member of it, and each Sunday will be a "little Easter." We shall begin, however falteringly and slowly, to live as fully baptized people, to lead fully baptized lives.

It is possible to try to lead a liturgical life as an individual; it is far easier and more fruitful to be trying to lead such a life as a member of a whole family leading the life of the Church, the Christ-life, together, not only in each one's own soul, but as a family. And so it would be easier and far more joyful and fruitful to be a member of a whole community trying to lead this life together, as a community. Most of us are not so fortunate as to be able to live in such communities, but we can certainly learn from them what Christian family and community life may and can become, and we can learn from them ways in which liturgical living may be made concrete, may be incarnated in family and community customs.

Jim, will you tell us something about such liturgical living at Grailville?

MR. SHEA: It is remarkable that I should be asked to take part in the Liturgical Week, because as late as two years ago I scarcely had heard of the Liturgical Movement or the Sacramental Apostolate. And I am sure I was saturated with secularism.

Everyone, I am sure, was deeply impressed by Monsignor Reynold Hillenbrand's talk this morning. He called the divine life and the mystical body twin remedies for the twin evils of secularism and individualism. In my ignorance of these evils, until two years ago, I was content with a job that required me to work on Sunday, an indication of my indifference to the mind of the Church.

Now we live in Loveland — named after an early settler, not for the emotion — and I have discovered that it *is* possible to begin doing the things we have been talking about this week. I have discovered it is possible to make a beginning of living a fully Christian life, because we *are making* that beginning. For me it is quite a change. And for anyone else who plans to live the life of the Church more fully, I would suggest as one possible means: marry a girl from Grailville! This, at any rate, is one method of proved success, and I can recommend it most heartily.

One of the primary purposes of the Grailville schools of the apostolate is to instruct young women in living the life of the Church as fully as possible; to develop them spiritually, intellectually, and physically through living for a time an integrated life. At Grailville the civil calendar yields to the Church calendar, according to which feasts are celebrated, fasts observed, vigils kept. Grailville is not so much an experience of learning as it is an experience of living an integral Christian life. That is where Catherine, my wife, learned the meaning of such a life.

I have said that until recently Sunday was a day of work for me, and that it made no difference to me, although of course I went to Mass. But I have learned in my life with Catherine that Sunday is the day of the Lord, the *dies Dominica*. When we live Sunday now we begin to feel that we are on the threshold of eternity, and we begin to understand what writers mean when they call Sunday "The Eighth Day," a day out of time, the beginning of the end of time, the beginning of eternity. This is especially true when we enjoy with like-minded families the joy of community feasts after the Sunday Mass. This is a real Christian practice, and it has given Sunday a new meaning for us. That we have begun to make the Mass the center of our day is one of the most extraordinary things that has happened to me.

It required quite a bit of doing for both of us to get to Mass every day, and we have not succeeded completely yet. Also, it took some time of attending Mass daily and participating as fully as possible before I really began to appreciate the Mass for all that it is. Now I can sing the Mass with the worst of them, but as Archbishop Cushing warned, it took a lot of patience — especially on the part of my wife.

MRS. SHEA: I'm sure that all of us who heard his talk were struck forcibly by Monsignor Hillenbrand's remarks on secularism. I had often read about secularism and heard talks about it but it was not until I started to live with the Church that I realized how far from her spirit my life had grown. Jim and I from the beginning have tried to take as full a part as possible in the life of the Church. We know, too, and are heartened by the knowledge, that all over the country, thanks be to

God, young couples are finding the answer to their problems by rediscovering "the way," the liturgical way, the sacramental way.

MR. SHEA: Old couples too?

MRS. SHEA: Yes, old couples too. We have been inspired by couples and families of our acquaintance who are striving daily to integrate their lives with the life of the Church.

Archbishop Cushing told us that we learn from visible signs the invisible glory of the Church of Christ. I can't help thinking how true this is of the rite of baptism. The Church, by means of oil and salt and water and the very breath of the priest shows us her invisible glory.

Little Anna Schickel was baptized in our parish recently. I think a description of the ceremony is timely. Mary Schickel, her mother, entered the Church first; Father Kearns met her at the door and gave her the special blessing for a mother after childbirth. Then came the grandparents, the grandfather bearing the baptismal candle and the grandmother the white robe. The symbol on the candle was designed by the grandfather, Mr. Emil Frei. It showed a thistle, man in the state of original sin, passing through the saving waters of baptism and emerging a pure white lily, the Christian, a new man in Christ. The symbol on the robe was a large red cross, the Christian, with the waters of baptism flowing on it, and in the water were fish symbolizing his fellow Christians. Bill Schickel, the baby's father, worked out the sketch on the robe and Mary embroidered it. I have seen many of these robes, some simple, some more elaborate.

MRS. RYAN (Holding up a small white garment embroidered with symbols of the sacraments): This baptismal robe was made right here in Boston by Mrs. Philip McNiff of Cambridge. It was made for my youngest son when he was a very small boy. But after the baptism his godfather remarked that seeing the baby dressed in this robe at the end of the ceremony gave him some real idea of the royal priesthood conferred in baptism. The pattern and materials for making such a robe can be obtained from Mrs. Richard Sayre, Bona Vita Farm, Newtown, Ohio.

MRS. SHEA: During the ceremony while Father read the prayers in Latin, Bill read them in English and the congregation answered in English and joined the godparents in reciting the Apostles's Creed and the Lord's Prayer.

At dinner after the ceremony the godfather, Daniel Kane, read from a most appropriate article by Father Winzen about the duties of godparents. I recommend it as reading matter for all godparents.

MR. RYAN: Since our time is almost over, I might summarize what we have said so far and then give the audience an opportunity to ask some questions.

We have been trying this evening to suggest some concrete ways in

which we lay people can put into practice, especially in family life, the wonderful truths about the sacramental life of the Church and the sacrament of baptism, of which this Liturgical Week is making us more fully aware.

One great difficulty in trying to lead a fully Christian life today, and particularly a Christian family life, is that the society in which we live offers us little help in so doing; in fact it is in most ways actively opposed to anything like a fully Christian way of life. The civilization in which we live has few even of the old pagan virtues. Its atmosphere and its organs of expression — the press, the radio, books, movies, plays — all try to impose on us a materialistic pattern of life and a materialistic ideal of pleasure and romance and success. We have to live in this civilization ourselves, we have to bring our children up to live in it, and not merely to live in it, but to leaven it, to take their part in restoring it in Christ. We must bring them up to be Christians, and in such a way that they look upon Christian living as normal living, the right way of living, not as something odd and quaint and peculiar.

How are we going to do this? Obviously first by trying in every way to become thoroughly Christian ourselves, so that we ourselves are Christians naturally and unself-consciously. And the first and best way of doing so is by trying to lead lives whose pattern and force is the Church's own life, the sacramental liturgical life which is centered in the Holy Sacrifice of the Mass.

If we parents are doing our best to lead such lives, then we shall begin to develop in our homes our own family customs which are Christian because we are Christian, and still are American in the best and truest sense, because we are Americans, customs which at once express and foster the fullness of Christian family life in America today. We shall find the concrete ways and practices which best incarnate and express and encourage our own family Christian life, which we can carry out naturally and unself-consciously, customs which our children will feel to be right and natural, which will lead them into the fullness of mature Christian living.

In the community at Loveland, as the Sheas have told us, the attempt to live the life of the Church, the liturgical life, comes first: the beautiful customs which they have described connected with home life in general and baptism in particular are the outgrowth, the concrete development of the liturgical life lived in that particular community. The use of a special baptismal robe for each baby or grown-up, for instance, is a custom growing out of an appreciation of the glories of the sacrament of baptism, out of the desire to have a lasting material symbol of the white garment of grace which is given to each of us at our baptism, to remind us of that grace and help us to cooperate fully with it all our lives long. But unless and until one really sees the use of such a robe, until one really wants one for one's baby, one should not get one! Such customs as these are not duties; they are opportunities, but only if we consider them such.

The main point again for all of us is to begin where we are, to begin to allow the life of the Church, the life of the liturgy, fully to inform and

reshape and vivify our lives in every aspect, but not to try to do so all at once. It will necessarily be a very slow process, and we cannot possibly expect to do it all at once, even after one Liturgical Week! But the more we try to become fully and truly liturgical, the more we will find ways and means in our individual and family and community life, whereby, as the Church herself trains us in her liturgy, all things visible may begin to draw us and our children to the things invisible.

DISCUSSION

Monsignor Hellriegel: I think the discussion was delightful. While the two couples were speaking I could not help thinking of two announcement cards I received last week, one secular, the other Christian, both announcing the arrival of a baby. The one cost about fifteen or twenty cents; the other was done by hand very soulfully. One was worded, "We herewith announce the arrival of a baby boy, eight pounds, two ounces, and (I think) nineteen inches long." Who in the world cares about so much more Adam-flesh? The other disclosed the christening hour with an invitation to attend. I hope that more will stop buying the one kind and start sending the other.

Father Riley: We all observe, when we are young, our birthdays as children of men. When our parents repeat these celebrations year after year we get an idea that they are rather grand and we are proud that we were born on such a day. But if we are Christians, our baptismal day and its anniversary are much more important. I think most of us could give the date of our birth but not the date of our baptism, outside of Monsignor Hellriegel, whose family always celebrated baptismal anniversaries. I would like to ask Mrs. Shea if she has any suggestions on the annual celebration of baptism today.

Mrs. Shea: I'm glad of the opportunity to tell you about David Rogan's first baptismal anniversary. I was not there, but I was told that David sat at the head of the table wearing his white robe. The parish where he was baptized was a new one and had no font, so a bowl was used. This bowl,[1] beautifully decorated in color with a large symbol of Christ, was given to David after the ceremony and is kept as a family treasure. It was brought out that day and with the baptismal candle made a beautiful and appropriate centerpiece for the festive board.

[1] This bowl is an original piece of ceramic work done by the illustrator of these Proceedings, Mr. Carl W. Merschel [Ed.].

THE GIFT OF LIFE [1]

Rev. Alphonse Westhoff
Kirkwood, Mo.

"Now there was a certain man among the Pharisees, Nicodemus by name, a ruler of the Jews. This man came to Jesus at night, and said to him, 'Rabbi, we know that thou hast come a teacher from God, for no one can work these signs that thou workest unless God be with him.' Jesus answered and said to him, 'Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God.' Nicodemus said to him. 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?'

"Jesus answered, 'Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee, 'You must be born again.' The wind blows where it will, and thou hearest its sound but dost not know where it comes from or where it goes. So is everyone who is born of the Spirit.'" [2]

On this occasion in the third chapter of St. John's Gospel, our Lord tells us that baptism is necessary if we would be saved. Christ here teaches clearly that baptism is a birth to a new life. Thus Christ's last command to his apostles was that they baptize all men: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." [3]

Sanctifying grace is a wonderful sharing in the life of God. This participation in God's own life comes to men through faith and the sacraments. The gift of faith disposes the soul to receive the fuller, sacramental contact with the Savior in baptism. "He who believes and is baptized," Jesus said, "shall be saved." [4]

We must never indeed neglect the importance of faith. In this lecture, however, we are principally interested in the soul's

[1] This paper was read at the Week in a slightly different form in connection with a series of slides illustrating the rite of infant baptism. The slides and the lecture in its original form were prepared by a group of priests of the Archdiocese of St. Louis and were presented publicly for the first time in Boston at the 1948 Liturgical Week under the above title.

[2] John 3:1–8.

[3] Matthew 28:19.

[4] Mark 16:16.

sacramental contact with Christ in baptism. A sacrament is a sacred sign instituted by Christ to give grace. The sacraments are the channels of salvation because they give the grace which they signify. As long as the person is properly disposed and places no obstacles to the sacrament, he receives sanctifying grace and the helps which we call sacramental grace. Through the sacraments the benefits of the Savior's death on the Cross come down to us. In baptism we poor, sinful mortals come into touch for the first time with the all-powerful redemptive act of the Son of God.

The rite of baptism is made up of a number of very beautiful prayers and actions. We must remember that, as we have it today, it is the product of centuries of early Christian practice. Many centuries ago the sacred process of admitting a person into the Church was extended over a period of months or even years. During the prolonged instructions given to the candidate, he was privileged to receive step by step, the exorcisms and purifications, the annointings and declarations of faith, which the Catholic today receives all at once. It will help us to understand the rite of baptism better if we keep in mind this earlier method of conferring the sacrament. The applicant was first received into the catechumenate (or doctrine school, as we would call it), and on this occasion he received his first exorcism. He received a second exorcism as a preparatory purification. He received at least one more exorcism on the day of his baptism and made his threefold declaration of faith. Certain ceremonies called scrutinies played a great role in initiating the newcomer into the Christian life. Finally, after all this preparation, the candidate was washed in the sacramental waters. He was given a royal annointing and was presented with the symbolic gifts, and then dismissed in peace.

Reception of the Applicant

This lecture is based on the rite for the baptism of an infant. There is another ritual for the baptism of adults. This latter is longer than that for infant baptism, and includes the four principal scrutinies given inquirers during the early ages of Christianity. Obviously, the first step in conferring baptism, whether on child or grown-up, is the reception of the applicant. We shall first, therefore, give our attention to the prayers and actions with which the priest receives the applicant at the door of the Church.

In the early Church a convert was received for baptism only after a thorough and lengthy preparation. He had to be instructed in the mysteries of the faith; he had to learn the Christian way of life, so different from the pagan way.

In order that such instruction might be given in an orderly

manner, the Church arranged for the systematic training of the prospect for baptism. This training was given during the catechumenate. Those who were being prepared for baptism were called catechumens. Much of the instruction was given at the Eucharistic celebration. The catechumens were in some respects considered Christians; they were given a place in the church, they assisted at the first part of Holy Mass, which we now call the Mass of the Catechumens. Thus by hearing the word of God in the lessons, the Gospel, and the instruction of the bishop, as well as by joining with the faithful in prayer, they gradually learned the Christian mysteries and way of life.

A special ceremony of initiation marked one's entrance into the catechumenate. The candidate was asked why he wished to become a Christian. He was then given an instruction on the mystery of man's redemption. The principal truths of faith were briefly explained, the Christian law of love and the hope of eternal happiness were presented to him. If then he persevered in the desire to become a Christian, he was received into the catechumenate in the following manner.

First, there was the driving out of the devil, who was commanded to leave the person and to give place to the Holy Spirit. This was signified by the priest blowing three times upon the face of the candidate. The candidate was then signed on the forehead with Christ's sign of victory. The priest placed his hand upon him, for he was about to become a child of the Church, a child of God, receiving a share in the life of God.

Most significant was the bestowal of the blessed salt. The salt, the symbol of wisdom, was used frequently during the time of the catechumenate, so that through God's grace the catechumen would gradually acquire a taste for divine things.

These ceremonies of admission to the catechumenate are retained, forming the first part of the present rite of baptism. Under ordinary circumstances a priest must confer the sacrament. The child comes to the priest, seeking incorporation into the mystical body. At conception the baby's soul was infected with original sin. That he might be cleansed of sin, and might have the new life of grace given him, he comes to be baptized.

Those who "stand" for a child at baptism are officially called sponsors. Sponsors must be good practicing Catholics and must be willing to assume responsibility for the Catholic upbringing of their godchild should the parents, who have the first responsibility, be unable to do so, or fail in this for some other cause. A sponsor must, furthermore, be fourteen years old and cannot be the parent or spouse of the person baptized. The relationship between god-

parent and godchild is a real spiritual kinship and is such that it constitutes an obstacle to marriage between godparent and godchild. When picking sponsors for their children, Catholics should choose people not so much for the purpose of honoring them, as for providing trustworthy persons who will be responsible for the spiritual welfare of the child.

When the priest meets the candidate at the door of the church, he questions him about his intentions. And so the priest says to the child: "What do you ask of the Church of God?" The sponsors answer for the child: "Faith." It is interesting to note that the applicant for baptism asks faith of the Church. Faith is necessary for the reception of the sacrament. "He who believes and is baptized shall be saved," said our Lord. So too in the Acts of the Apostles we see that faith is the requirement for the reception of baptism. After Philip, the deacon, instructed the eunuch in the Scriptures, the man said: "See, here is water; what is there to prevent my being baptized? And Philip said, If thou dost believe with all thy heart, thou mayest." [5] Christ asked faith of all who came to Him in His lifetime; Christ in His Church still asks faith of all who come to the sacrament of new life.

OUR LORD

The priest continues the questions: "What does faith bestow

[5] 8:36–37.

Nicodemus

upon you?" he asks. The sponsors answer: "Life everlasting." Then the priest says: "If then thou wilt enter into life keep the commandments. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind; and thy neighbor as thyself." In the priest's words faith is linked up with works. We are saved by faith, but not by faith alone. We must believe *and* keep the commandments.

On many occasions during His lifetime on earth Christ exorcised or drove out the devil from those possessed. This power, which our Lord had as Lord and Master of the universe, remains today in the Church. One of the lower orders given to the young man in preparation for the priesthood is that of exorcist. The child who is presented for baptism is exorcised three separate times. These exorcisms have as their purpose to free the person from the domain of Satan and to bring him into Christ's kingdom of light and peace. And so when the questioning is over, the priest blows three times upon the face of the child and says: "Depart from him, thou unclean spirit, and give place to the Holy Ghost, the Paraclete." The devil, the prince of this world, is in command of the soul that is not signed and sealed by Christ. The blowing of the priest, and his words of stern command, cast out the devil,

and prepare the soul for the coming of the Sanctifier, the Holy Spirit. Note that the priest does not breathe gently upon the child; he blows, with the intention of literally blowing the devil out of the person. The priest blows three times to indicate intensity. In virtue of his official position in the Church as exorcist, the priest effectively blows the devil out of the child, and thus makes his soul ready for the Spirit of God.

Immediately after this first exorcism, the priest traces with his thumb the sign of the cross on the head of the child while saying: "Receive the sign of the cross upon thy forehead." Just as soldiers carry the insignia of their troop upon them, so the baptized person is to wear on his forehead the sign of the cross. Like a good soldier the Christian is to be strong, to obey the commands of his captain, Christ, and to be a worthy defender of the heavenly kingdom. He is signed on the forehead to show that he must not be ashamed of the ignominy of the Cross which the Savior bore.

After signing the forehead of the child, the priest traces the sign of the cross upon its breast. The entire prayer of the signing is as follows: "Receive the sign of the cross upon thy forehead and upon thy heart; take unto thee the faith of the heavenly commandments, and be thou such in thy ways that thou mayest be fit henceforth to be a temple of God." Then the priest prays for the child, that God may give him the grace to be faithful throughout life and that, by following the divine commandments, he may reach the complete effect of the sacrament of regeneration in the resurrection of the glorified body. This is the prayer: "Graciously hear our prayers, we beseech Thee, O Lord, and protect by Thy unfailing might this soul of Thy choice, now marked with the sign of the Lord's holy Cross, that holding to his first knowledge of Thy infinite perfection, he may deserve, by keeping Thy commandments, to come to the glory destined for those who are born anew: Through Christ our Lord. Amen."

The priest now places his hand upon the head of the child. This action has a double meaning. First, the gesture of the priest shows that Mother Church is bestowing the Christ-life upon the child and, secondly, that she is taking loving possession of him. After placing his hand on the infant, the priest holds his hand extended while he says a prayer. He asks God to heal the applicant of all blindness of heart, to break all the snares of the enemy of souls, to open the gate of His divine love, so that he may be free from the corruption of wicked desires and may serve God gladly, ever advancing in perfection.

The last ceremony of the reception of the applicant is the blessing and the giving of salt. There is a very good reason for the

priest's blessing the salt before it is given to the infant. Through the fall of Adam, not only man, but also the whole earth, passed under the rule of Satan. We read in the book of Genesis that God said, after the original sin, "Cursed is the earth in thy work." Thus the Church, in the priest's blessing, draws the salt out of the kingdom of darkness, and makes it an instrument of the kingdom of light. "I purge thee of evil, O creature of salt, in the name of God the Father almighty, and in the charity of our Lord Jesus Christ, and in the power of the Holy Ghost. I purge thee of evil by the living God, the true God, the Holy God." The salt is not just salt any longer. In virtue of the Church's blessing it has a spiritual power for the welfare of those who receive it. The priest concludes the prayer over the salt in the following words: "We therefore implore Thee, O Lord our God, to make holy with Thy sanctification, and to bless with Thy blessing, this creature of salt, that it may become to all who receive it an effective remedy working ever within them; in the name of the same Jesus Christ our Lord, who shall come to judge the living and the dead and the world by fire. Amen."

As the priest puts the pinch of blessed salt into the mouth of the infant he says: "Receive the salt of wisdom; may it be unto thee an earnest of God's favor unto life everlasting." Two ideas are contained in the giving of the salt. First, the applicant receives the "salt of wisdom," and secondly, this salt is to be an earnest, or pledge, of God's favor unto life everlasting. The Church gives to the child the salt of wisdom so that he may have a taste for godly things. The Christian is to be wise, that is, he is to have good judgment, so that he can use things for God's glory, instead of being led astray by creatures. The Christian through the salt of wisdom is to have the power of appreciating what is really good. A wise person sees through sham and pretense. The second idea contained in the giving of the salt comes from the fact that salt is often used to preserve foods. If a person has true wisdom in this life, he will enjoy God's favor for life everlasting. The sacrament of baptism looks forward to the preservation here and to the full flowering of the new life in eternity. Thus the priest says in the prayer following the giving of the salt: "O God of our fathers . . . lead him to the font of the new and better birth, that as one of Thy faithful he may deserve to win the everlasting reward which Thou hast promised: Through Christ our Lord. Amen."

Preparatory Purification

The applicant has already been exorcised and signed and given the blessed salt of wisdom. But before he can go farther into the

holy place, the Church has further purifications for him. These consist of a second exorcism, a second imposition of the hand, admittance into the church, the saying of the Creed and the Lord's prayer, a final exorcism, the Ephpheta, the renunciation of Satan, and the anointing.

In early times, when baptism was conferred on Holy Saturday, the final preparations for the sacrament were made during Lent. At the beginning of the holy season all catechumens who were considered sufficiently trained were invited to take part in a series of instructions and holy exercises, held on designated days.

These final preparations were called scrutinies. They were not examinations in religion, as the name scrutiny might suggest. They were solemn rites designed to further the instructions of the catechumen, and to arouse in his soul a higher appreciation of the Christian dignity. Of these sacred rites, the most important were the exorcisms, repeated at each scrutiny. Through the exorcisms the catechumen was ever more completely set free from the power of Satan, whom he himself would finally renounce on his baptismal day. In Rome there were seven scrutinies, of which three were more solemn and important than the rest.

The first scrutiny was held on Wednesday following the Third Sunday in Lent. The names of the catechumens to be baptized on Holy Saturday were registered. From that day the catechumens were called the "elect," that is, the ones chosen by God to be born again of water and the Holy Spirit. Their names were written in the book of life entitling them to share the joy of the eternal kingdom if they remained faithful to their baptism soon to be received.

The principal ceremonies of this first scrutiny were the signing with the sign of the cross and the exorcisms. After the Collect prayer, at the signal from the deacon, the elect prostrated themselves in prayer and then signed themselves. Thereupon an exorcist or an acolyte came forward, made the sign of the cross on the forehead of each one, and laying his hands upon the elect, pronounced the words of exorcism. After this ceremony was repeated a second and a third time, a priest then signed each one and imposing his hands said the prayer still used in the present baptismal rite: "Holy Lord, Father almighty, eternal God, Author of the light of truth, I earnestly call down upon this Thy servant Thy eternal and all-holy love, that Thou wouldst be pleased to guide him with the light of Thy wisdom."

Wednesday following Laetare Sunday was the day of the Great Scrutiny, held at the Basilica of St. Paul, the Apostle of the Gen-

tiles. This significant day of preparation of the elect was marked by an official instruction on the Gospel. After the Gradual was chanted four deacons, each carrying one of the four Gospels, entered the sanctuary and placed the sacred books on the altar, one at each of the four corners. A priest then gave an instruction on the glad tidings, the Gospel of our Lord Jesus Christ. As the elect stood in reverence, one of the deacons read the beginning of the Gospel according to St. Matthew. Thereupon the priest added an instruction introducing the elect to the first Gospel. A like cremony followed for the other three Gospels.

The summary of the faith, the Apostles' Creed, and the Christian prayer, the Our Father, were now given to the elect. They had become acquainted with the truths of faith, having listened to the sacred readings and the instructions during the first part of the Mass. But the text of the Creed had not been revealed to them, for it remained a Christian password that was not written down but taught by word of mouth. The elect listened attentively to the Creed and the explanation of the mysteries of the faith. Each day thereafter the elect were advised to repeat the formula, so that they would be able to recite it in their profession of faith shortly before baptism.

In like manner the Lord's Prayer was given to the elect. A suitable explanation accompanied the recitation of each petition. The Our Father was most reverently received. It was the distinctly Christian prayer, for only those who received the grace of becoming a child of God could rightly call God their "Father."

The seventh and last scrutiny was held on Holy Saturday. Since Holy Mass was not celebrated on Saturday of Holy Week, a special meeting was held in the morning or the afternoon for this last scrutiny. A final exorcism, pronounced by a priest over the elect, opened this solemn ceremony. Then followed the significant rite of Ephpheta. Moistening his finger with saliva, the priest touched the upper part of the lip and the ears of each elect, saying: "Ephpheta," which is, "Be thou opened." "But thou, spirit of evil, begone; for the judgment of God is at hand."

The elect, over whom the Church had repeatedly pronounced the powerful exorcism, were now to be given the opportunity personally to renounce Satan. For this decisive act special strength was given through the anointing with the holy oil of the catechumens. Anointed on the back and the breast, the athlete of Christ renounced Satan, all his works, and all his pomps. He then solemnly professed his faith, reciting courageously the Creed.

All preparatory ceremonies were now completed. Step by step

the elect had advanced toward the font of new life. They joyously awaited nightfall and the solemn moment of their birth in Christ.

Traces of these ancient ceremonies remain in the present rite of baptism. Today baptism is usually administered to infants. Yet Mother Church intends that the child receive the same graces which the catechumens of old received. The adults may also profit by these ceremonies, being instructed and led to a deeper appreciation of their dignity as Christians.

We now return to the rite of baptism as it is administered today. The words of the priest in this second exorcism are strong and stern. His voice rings with authority when he says: "I bid thee begone, unclean spirit, in the name of the Father and of the Son and of the Holy Ghost; that thou depart and keep far from this servant of God. . . . Therefore, accursed fiend, acknowledge thy doom, and give honor to the living and true God." The devil must recognize the justice of his sentence. Christ has conquered him and he must now surrender this soul. The words of the minister of God are efficacious, that is, they do what they say. The priest continues, while making the sign of the cross: "And this sign of the holy cross, which we trace upon his forehead, do thou, accursed fiend, never dare to violate."

Once again the priest puts his hand upon the head of the infant. The symbolism of the extended hand is the drawing down of God's grace and light upon the individual out of whom the devil has been driven. With his hand extended the priest says the following prayer: "Holy Lord, Father almighty, eternal God, Author of the light of truth, I earnestly call down upon this Thy servant Thy eternal and all-holy love, that Thou wouldst be pleased to guide him with the light of Thy wisdom. Make him pure and holy, give him skill to learn the truth, that having been deemed worthy of the grace of Thy baptism, he may persevere in firm hope, right purpose, and holy doctrine: Through Christ our Lord. Amen." The prince of darkness and the father of lies here gives way to the Author of light and the God of truth. God guides the Christian with the light of His wisdom, God gives him skill to learn the truth. The Almighty enlightens the soul to understand the things of God. Here the applicant for baptism could repeat a verse from the 21st Psalm: "The Lord is my light and my salvation. Whom shall I fear?"

The priest now places the end of his stole upon the applicant and leads him into the church. The door through which the candidate for baptism passes has great significance. Through it the

individual leaves the outside, the realm of darkness, and enters the place of light and life. The priest lays his stole upon the candidate to show his admittance is in the name and by the power of the Church's authority. The stole is the vestment which indicates priestly office. Thus, the passage through the door is a spiritual as well as a physical entrance into the Church of God. The words which the priest says while performing this action are: "Enter into the temple of God that thou mayst have part with Christ, unto life everlasting." The person is to have "part with Christ," is to be a member of the mystical body, a newly-placed stone in the living Church. Everlasting life begins in baptism; it is a life which should never end.

After the child and godparents have entered the church, the priest, leading the way to the baptistry, says aloud, together with the sponsors, the Apostles' Creed and the Lord's Prayer. The applicant is "in" now. He has the right to know and to profess the whole of the Christian belief; he has the right to call God his Father. The Creed and the Our Father are recited with the priest; the applicant is now for the first time in communion with the Church, and is learning to speak the language of the Church. It is a joyous procession from the door to the font. The Creed and the Our Father sum up Christian living; the Creed contains everything which we believe, and the Our Father is the model for all the Church's prayers.

Although two exorcisms have been employed already, a third one is now given. In the early Church, when the ceremonies of baptism were spread over the catechumenate, the process of rebirth and incorporation into Christ demanded a gradual but determined breaking with the world and the devil. And so again the voice of God's minister rises stern and insistent: "I bid thee begone, unclean spirit, if any remain, in the name of God the Father almighty, and in the name of Jesus Christ, His Son, our Lord and Judge, and in the power of the Holy Spirit, that thou keep far from this creature of God's making." The priest makes the sign of the cross three times over the applicant to give added emphasis to his words. This person, soon to be baptized, is to be the holy temple of God, the dwelling place of the Holy Spirit. The devil must depart from it and must never return.

The liberation from the power of Satan is to extend not only to the soul, but also to the senses, hence the "Ephpheta" or "Be thou opened" prayer. The ritual instructs the priest to moisten his thumb with saliva and to touch the ears and nostrils of the applicant for baptism. A recent decree of the Holy See has made it

permissible to omit the use of saliva in the touching with the thumb. This ceremony recalls Christ's action in curing the deaf and dumb man by such a means. The priest touches the ears and nostrils of the person while saying the words: "Be thou opened; unto the odor of sweetness. But thou, spirit of evil, begone; for the judgment of God is at hand." The sweetness of the Lord is to attract the senses of the Christian, and the whole personality is to belong to God.

The casting out of Satan will not be complete and final, unless the individual himself wills it. And therefore to the powerful words of exorcism the priest has the applicant add a personal renunciation of the devil. In the case of a small infant, the godparents answer for the child. "Do you renounce Satan?" the priest says. "I do renounce him." "And all his works?" asks the priest. "I do renounce them." "And all his pomps?" "I do renounce them," says the applicant. The Christian must renounce not only Satan himself but also his works, which are sin, and his pomps, by which is meant the worldly display that is the occasion of sin to souls.

Through renunciation of Satan the candidate has given up paganism and has put himself on the side of Christ. Now the Church gives him strength to be a valiant warrior. The priest dips his thumb into the oil of catechumens and anoints the child on the breast and between the shoulders in the form of a cross, saying: "I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have life everlasting. Amen." Oil stands for strength. The courageous athletes of Roman times anointed their bodies in preparation for a fight. The Christian must be a fighter above all else. And so the applicant is anointed with sacred oil in the form of a cross on the breast to indicate that he is to accept the cross with his whole heart, and between the shoulders to indicate that he must carry the cross gladly. Christ is the great warrior and the Christian is His courageous follower.

The Sacrament

We have come at last to the heart of the baptismal ceremonies, the sacramental washing. The pouring of water on the head of the child and the saying of the words is the essence of the sacrament. However, without the prayers, the exorcisms, and the questionings which precede it, we could not properly understand the holiness, the purity, and the dedication to God, which are contained in the simple act of pouring water and saying: "I baptize thee in the name of the Father and of the Son and of the Holy Spirit."

We are approaching very near the actual sacramental washing. After the last exorcism and the symbolic anointing the priest takes off the violet stole which he has worn up to this point; a new note enters with the donning of the white stole. It is a note of joy. All the preparatory actions are now completed. The priest, the applicant, and the sponsors enter the baptistry. The candidate approaches the font of life.

Immediately before the sacramental ablution the priest demands two things of the candidate for baptism, namely, a profession of faith and a declaration of intention to be baptized. In the form of three questions the priest asks the person if he believes in the principal teaching of the Church. To each question the child through his sponsors, answers, "I believe." Just as there was a threefold renunciation of evil in the three exorcisms, now there is a threefold profession of faith. We must note again how closely faith and baptism are connected. Faith is the indispensible condition for the reception of the sacrament. In the case of a tiny infant, the faith of the Church, expressed by the sponsors, fulfills this condition. After the triple profession of faith, the priest says: "Wilt thou be baptized?" The answer is forthcoming, "I will."

The two most important places in the church are the sanctuary with its altar and the baptistry with its font. Throughout Christian history the baptistry and the baptismal font have been held in high honor. Artists and sculptors have lavishly spent their time and talents to embellish them. At one time the baptismal font was large enough to allow the immersion of the person being baptized. The catechumen was plunged into the sanctifying bath, thus signifying that he was dying to sin. He emerged from the water cleansed through the words of the minister and the Spirit of God, living a new life in Christ. St. Paul in the sixth chapter of his Epistle to the Romans teaches this doctrine: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? For we were buried with him by means of baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life." [6] Today the general practice of the western Church is to administer baptism by pouring the water. But the meaning and the effect of the sacrament are the same. The Old Adam, the man corrupted by original sin, is washed away and the New Adam, the member and follower of Christ, the *Christ*ian, emerges to give honor and glory to God the Father, God the Son, and God the Holy Spirit.

[6] Rom. 6:3–5.

Since baptism is our spiritual rebirth, the baptismal font is reverently called the womb of Holy Mother Church. We get our natural life from our natural mother and our supernatural life from our Holy Mother the Church. This thought is clearly expressed in the prayers that are said for the blessing of the font, on Holy Saturday morning. In blessing the font the priest touches the water therein and says: "May the Holy Spirit by a secret mixture of His divine power render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived by sanctification, may emerge from the immaculate womb of the divine font, reborn new creatures." Again, while the priest plunges the pascal candle into the font, he says, "May the power of the Holy Spirit descend into all the water of the font." Then breathing three times upon the water, he continues: "And may it make the whole substance of this water fruitful for the rebirth of souls."

There has been much preparation for the simple act of baptism. This is but right since all important events should have sufficient preparation. Now the godmother holds the child's head over the font; the godfather either places his hand on the child during the baptism or receives the infant from the godmother after the pouring of the water. The priest takes some of the baptismal water in a small pitcher or vessel and pours it in the form of a cross three times on the head of the child. While pouring the water the priest says: "N.N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Thus is the child reborn in God, even as Christ described it to Nicodemus many years ago. A wonderful change comes over the soul of the child at the moment of baptism. Original sin is washed from the soul and there is impressed upon it the character of Christ. God's life floods that soul, making the person an adopted son of God, a member of the mystical body and an heir of heaven. The angels of God, seeing the infant turned into a son of God, must worship the goodness of the Creator and Savior of all.

Immediately after the baptism the priest dips his thumb in holy chrism and anoints the crown of the child's head. The chrism which is here used is a precious substance, composed of oil and balm. It is to indicate the fullness of the new life which has been given to the new neophyte. The person has been reborn and is now a Christian. The anointing with holy chrism shows too the dignity of the newly baptized since it was with chrism that the kings of Israel were anointed, and the prophets and the priests. The very word *Christ* means *the anointed one*, because He was and is anointed with the

fullness of the divine Spirit. As a Christian the neophyte is also an "anointed one." He is incorporated into the living risen Christ by baptism and shares in the divine life of the Son of God made man. Such a one is likewise king, priest, and prophet. We have a saying to the effect that nobility imposes its obligations, *noblesse oblige*. Certainly the nobility of being a Christian, symbolized by the royal anointing with holy chrism, places great obligations upon every baptized person. St. Leo the Great speaks sternly and to the point: "Acknowledge, O Christian, thine own dignity. And, being made partaker of the divine nature, do not by degenerate conduct return to thine old baseness. Bethink thee of what a Head and of what a body thou art a member. Remember that thou hast been snatched from the power of darkness and transferred into the light and kingdom of God."

Symbolic gifts, a white garment and a candle, are now given by the priest to the newly baptized. The white garment symbolizes the beauty and immaculate purity which exists in the soul of the child through the sacrament which has just been received. We might link up the baptismal garment with the wedding garment spoken of in the twenty-second chapter of St. Matthew's Gospel. The candle symbolizes the light of faith and good example. Christ came to be the light of mankind. Through our faith we walk in the light of Christ. Our divine Redeemer is the great light and we are all small lights, illumined with His brightness. Christ likened his followers to lights. "You are the light of the world," He said. "A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under the measure, but upon the lampstand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven." [7]

As the priest puts the symbolic garment on the baptized person, he says: "Receive this white garment, which mayest thou wear without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have life everlasting. Amen." The garment is not merely a covering, but like a person's name it is to express the true being of a man. The newly baptized has received a new nature. He has put off the old man and put on the new. The garment symbolizes this exchange. It is to be brought unsullied before the judgment seat of God, where mortality will be exchanged for immortality.

The baptized Christian will be called more strictly to account than the person not so highly favored by almighty God. No longer

[7] Matt. 5:14–16.

can the Christian say, "Everybody is doing it." That cannot be an excuse now. In baptism he has been given a beautiful white garment of holiness which has not been given to some others. He will not be excused if he brings this immaculate robe before his Judge sullied with sin.

As the priest gives to the baptized person (or to the sponsor in the case of an infant) the lighted candle, he says: "Receive this burning light and safeguard thy baptism by a blameless life; keep the commandments of God, that when our Lord shall come to His nuptials thou mayest be able to go forth to meet him with all the saints in the heavenly court, and live forever and ever. Amen." This prayer recalls the parable of the foolish and wise virgins. Only the virgins whose lamps were lit were admitted to the wedding feast. To those who had allowed their lights to go out Christ said: "Amen, I say to you, I do not know you." Christ as our judge will acknowledge us as His own and admit us to the heavenly wedding feast only on condition that we keep our lamps lit by observing the commandments. Then with Him we shall enter the heavenly court in the company of the saints and live for ever and ever.

It has been a grace-filled occasion for the soul that has just received the priceless gift of spiritual birth. Original sin has been washed away; a share in God's own life has been imparted to the favored soul; the Christian has been incorporated into the mystical body and has been made a participator in Christ's priesthood through the character that has been fixed in the soul. After all this wonderful working of God's mercy and power, it is only right that a great joy and peace should fill the newly baptized. And so the priest dismisses him saying: "Go in peace and may the Lord be with thee. Amen."

At the end the priest gives the newly baptized Christ's own salutation: "Peace!" The priest welcomes the child into the Christian family circle where he is to live at peace with his fellow members of the mystical body. Then with the words, "May the Lord God be with you," the priest says good-by to the child. "God be with you." Although these words end the ceremonies of baptism, they are merely the beginning of the new and deeper life in Christ. With the wish, "God be with you," the Church will always be close by, ever teaching, guiding, and sanctifying, ever fostering the newly-given life of grace.

The ceremonies of the sacrament of baptism have their completion in heaven. The share in God's own life which is given to the individual through baptism reaches its fullness only in heavenly

glory. If the Christian preserves that life on earth, then with death, when the veil of mortality is rent, he will see God face to face and will love Him with a love of complete joy for all eternity.

To the Most Blessed Trinity, Father, Son, and Holy Ghost, be endless glory, world without end. Amen.

Second Day

AUGUST 4

Feast of

ST. DOMINIC, CONFESSOR

High Mass

Celebrant

Rt. Rev. Charles A. Finn

Boston, Massachusetts

Homilist

Most Rev. Daniel F. Feeney, D.D.

Auxiliary Bishop of Portland

HOMILY

THE LITURGY for the Mass of St. Dominic, whose feast we celebrate today, is rich in all the elements that constitute the liturgy. The texts of every part of the Mass of St. Dominic find facile application in every phase of his life. Dominic was born into a family that was a garden of sanctity. He himself attained sainthood, while his mother and brother have been beatified by the Church. St. Dominic's life was comparatively short by present-day standards, barely fifty-one years, from 1170 to 1221; yet, in that span of life he showed himself a master of the spiritual life, a zealous crusader for the truth of Christ, a founder of a great religious order which, 700 years after its foundation, with undiminished vigor carries on his work. His greatest endeavors and successes were accomplished in his campaign against the Albigenses of southern France. By his preaching, by theological discussion, by prayer, particularly the rosary, he more than any other contributed to the final destruction of this insane religious movement which, had it not been combated, would have encompassed the ruin, not only of Christianity, but of the human race itself. St. Dominic was a true athlete of Christ and a preacher after the heart of St. Paul.

With this brief introduction let us apply the liturgy of today's Mass to St. Dominic. In the Introit of the Mass we read from Psalm 36:30, "The mouth of the just shall meditate wisdom." Since the theme of this week is baptism, we would do well to remind ourselves that one of the gifts of the Holy Ghost which we receive in baptism is wisdom, which is strengthened in confirmation to give us a relish for the things of God and to enable us to direct our lives for His honor and glory. Dominic's early boyhood manifested this gift of wisdom, for we read in his life how he ever kept himself pure and untainted during university days, which were at that time marked by gross neglect of God and the delicacies of the soul. He directed his actions towards the great goal of God's service in the priesthood so that in the process of saving his own soul he might help others to save theirs.

The quality of mercy in the life of St. Dominic finds recognition in the Gradual of the Mass, for in Psalm 91:3, we read: "To show forth Thy mercy in the morning." It is related in the saint's life that during his university days he sold his books to help the poor and also was ready to sell himself into slavery in order to ransom Christians held by the Moors. The same attribute of mercy is further recognized in the Offertory of the Mass, by the 25th verse

of Psalm 88: "My mercy shall be with him."

It is in the Epistle of the Mass, however, that we find a magnificent application to the life of St. Dominic. This Epistle is an extract from the Second Epistle of St. Paul to Timothy, chapter 4:1–8. Here we find the flaming devotee of Christ, St. Paul, in all his vigor and love for truth, advising his disciple on the duty of the teacher of the truth. "Preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and turn aside rather to fables. But do thou be watchful in all things, bear with tribulation patiently, work as a preacher of the gospel, fulfill thy ministry." Dominic surely took this advice for his own. In his devotion to the truth he did not flag in his intense zeal to convert the Albigenses to the truth. Though he hated sin, he loved the sinner, and the true story of his missionary activities among these misguided people is ample proof of his patience, his mercy, his wisdom, and his supreme love for souls.

The Gospel, no less than the Epistle, finds complete fulfillment in the vigor of St. Dominic. The Gospel is from St. Luke, chapter 12:35–40. "Let your loins be girt, and lamps burning in your hands." Our Lord's listeners understood this metaphor perfectly, for it referred to the flowing garments worn by the Orientals of that day, even as today. Since these garments were an impediment to active movement unless they were gathered in by a cincture or girdle, it was plain that the divine Master meant that all means were to be taken to enable one to be active in the service of God. The tireless preaching crusades of St. Dominic illustrate his com-

plete understanding of this admonition. "And lamps burning in your hands." The Master was here referring to the late return of the head of the house after having attended a wedding reception. It was a warning of vigilance in His service. We may well consider here another metaphor that is rather common among us today. We often speak of the lamps of learning, and when we reflect upon the foundation of the Order of Preachers and the tremendous care that St. Dominic took, even in its inception, to provide for the learning and scholarship of his sons, we are easily led to understand that the lamps have ever been kept burning by the great scholars of the Dominican Order. It is not necessary to attempt a list of the Dominican scholars who, over the centuries, have kept the lamps of learning burning brightly. It is enough to mention St. Thomas Aquinas, the Angel of the Schools, who is the model of philosophers and theologians.

"Blessed are those servants whom the master, on his return, shall find watching. Amen, I say to you, he will gird himself, and will make them recline at table, and will come and serve them." Jesus performed this act of humility Himself at the Last Supper. The special meaning is our final reward with Him in heaven.

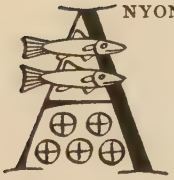
"You must also be ready, because at an hour that you do not expect, the Son of Man is coming." What else was the aim of St. Dominic's life, if it was not precisely this, to warn, in the name of Christ, all men to be ready for the final accounting?

The theme of this conference is "The New Man in Christ," that newness begun through our incorporation into Christ by baptism. By baptism we are made members of the mystical body of Christ. By the grace of baptism we become sharers in the divine nature. By baptism we are at once under the obligation to put on the new man after Christ. We may not be indifferent to every consequence that proceeds from this obligation. We are Christ's brethren and we must share His work. St. Dominic has given us, this day, his understanding of the work of Christ. We are not all called to the heroic efforts of St. Dominic, but in our own humble way of life, we can certainly preach by our good example, we can learn by reading and listening, and we can aid others who are in search of the truth by our friendly approach and sympathetic interest in their religious problems. Our Holy Father warns us that this is no time for mediocrity, no time for passive arm-folding. It is time to be awake and doing in the service of Christ. Our baptism was the first step on our heavenly path, but the graces and helps of baptism are for our daily use in this life. Following this example of St. Dominic let us gird our loins, have lamps in our hands, be patient in exposing the truth.

MORNING SESSION

(August 4)

Chairman: Rev. Bernard Shanley, Strool, S. Dak.



Anyone interested in the apostolate of the liturgy (Monsignor Hellriegel), I might say, before we start Terce, reckons this day of great historical interest. It was on this day forty-five years ago, 1903, that His Holiness, Pope Pius X, was elected pope. Shortly afterward he gave the call for a restoration of all things in Christ in his *Motu proprio* of November 22, 1903, which has become the foundation of the Movement in its study of the liturgy.

It might be well for us to unite ourselves today in prayer that the day will not be far distant when Pope Pius X will be enthroned on our altars as the saint of the liturgical apostolate.

FROM DARKNESS TO LIGHT

Rev. Damasus Winzen, O.S.B.

Bethlehem, Conn.

About two years ago, a Harvard student who had found the way to the Church published *A Testimonial to Grace*, in which he described his personal experience of passing from the darkness of modern paganism to the light of the Catholic Church. I would like to quote a short paragraph from this book, because it describes very well the specific darkness of the pagan mentality. It shows you that the experience that the Christians of old had at their "illumination" at baptism is not essentially different from the experience a modern convert has when he sees the light.

"In the first place, I considered it a proved fact that the original and uncreated reality, the sufficient cause of the whole universe, was physical matter, presumably in the form of irreducible atoms or evercircling electronic particles, which through indefinitely repeated process of variation and natural selection had developed into this present universe. When I contemplated death I was

never troubled by Hamlet's fear of finding there anything different from the peace of oblivion. I regarded it as a rather unfortunate fact that in view of the progress of science intelligent men could no longer believe in the immortality of the human soul. As a result, I judged, supernatural religion was now relegated to the realm of superstition, and morality exposed in its true guise as a texture of conventions woven by the ingenuity of men for reasons of convenience. And in view of the lawlessness of the universe I could feel little indignation against those who violated a few clauses of the ethical code. Though not personally a great cheater at the game of life, I adhered to my own premises logically enough to be frankly out for myself alone. I considered it as a platitude that everyone, by an irresistible law of his being, sought only his own personal satisfaction, and that "unselfishness" must consequently be regarded as either hypocrisy or insanity. A moderate respect for the aspirations of others was, however, a necessary concomitant of enlightened self-interest." [1]

Three things are characteristic in this description of modern pagan thinking: first, the extinguishing of the light of the spirit. The mental activities of man are considered to be a pale reflection of interrelated physical activities. The universe is looked upon as a conglomeration of atoms, deprived of the splendor of order, and, therefore, in the last analysis, unintelligible. Secondly, the enthronement of personal selfishness, mitigated only by a certain amount of prudence. Thirdly, the dethronement of God, and consequently, the considering of worship as a kind of superstition.

When Christ entered the world as the Light of man, He saw Himself confronted with exactly this same threefold darkness. Against the mental darkness of paganism, incorporated, as it were, in the skeptical question of Pilate, "What is truth?", He opposed His own triumphant assertion, "This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." [2] The selfish quarrels of His disciples for the first place He encountered with washing their feet and giving them a new commandment of unselfish love for one another. And when He found that His Father's house had been turned into a den of thieves, the zeal for His Father's glory was kindled in Him, and, in a unique moment, but how understandable, of divine impatience, He threw the money-changers out of the temple, because He had come to find worshippers who would adore the Father "in spirit and in truth." [3]

[1] Avery Dulles, *A Testimonial to Grace* (New York: Sheed and Ward, 1946), pp. 11–13.
[2] John 18:37.
[3] John 4:23.

In the spirit of her Founder, the Church entered the darkness of the pagan world with boldness, with the assurance of a faith that she knew was the very substance "of things that are not seen," [4] and the "victory that overcomes the world." [5] Her teaching endowed with divine authority, her teachers qualified by a divine mission, in perfect unanimity, the Church soon stood there as the pillar and foundation of truth. How amazed those pagan philosophers must have been when they realized that the weak whisper of their classroom wisdom was increasingly drowned in an ocean of millions of voices which, with the power of thundering water, recited from one end of the earth to the other the *regula fidei*, the sure norm of revealed faith: "I believe in God the Father almighty, Creator of heaven and earth." And what an awakening for the poor, the destitute, the sick, the widows, the orphans, the slaves, in short, for all those who had to bear the brunt of a pagan society, the supreme law of which was power for the strong and suppression for the weak. What an awakening, when they saw everywhere groups of people forming together to help one another! A unique spectacle indeed, to see rich people paying that the poor might be buried in honor, giving donations for orphanages, for hospitals — never had that been seen in the Roman Empire before. No wonder that the heathen exclaimed in deep astonishment, *Behold, they really love one another*! No wonder that they flocked by the thousands to the baptismal fonts, to become part of this new community where one would carry the other's burden. To actors and prostitutes, prisoners and destitutes, there came suddenly a new hope from people who were willing to deprive themselves that these underprivileged might have a chance for a new life. A completely new picture, this Christian community gathered around a bishop as the father of this family of brethren in Christ, who at his side had a deacon, whose chief duty it was to see to it that no member of the community was in want.

The heathens may have asked themselves what was the source of this new spirit. They had only to follow the invitation of a Christian friend to assist at one of the gatherings on the Lord's Day to find the answer. When they heard and saw what was done there and what was said there, they certainly soon realized that here was the real secret from which this whole Christian movement drew its strength. How different it was from their pagan worship! At their own altars they were not allowed to sing. Instead, their priest would shout, *favete linguis*, "keep your mouths

[4] Heb. 11:1.
[5] I John 5:4.

shut." Then their worldly chatter would turn into silence to open the way for the unintelligible mumbo-jumbo with which the pagan priest accompanied the whole disgusting procedure of the bloody sacrifice. And all this took place right out in the open, on the market-place. It was one with the world.

Christian worship was entirely different. In the darkness of the night, by the light of candles and lamps, they sang hymns to Christ as their God. "Glory be to God in the highest; peace to men on earth. We praise Thee, we adore Thee, we glorify Thee, we give Thee thanks for Thy great glory." They sat down to listen to the inspired and inspiring word of the Scriptures. Gathered together without distinction of race or rank or worldly position, they prepared themselves to receive in the spirit of one faith the one Bread, the one body of their one Lord, Jesus Christ. Edification is the new word to describe the effect of this new kind of worship. No wonder they called it the love feast, and these love feasts were celebrated for the glory of God, and for the edification of those partaking in them.

That these three, truth, love, and worship, were the three powers which attracted the masses to the Church, is attested also by Julian the Apostate, the Roman Emperor who as a Christian apostatized to paganism, and who, in his efforts to restore the pagan religion, implored his state-supported priests to do three things in defense of paganism; to open schools, to do works of mercy, and to introduce the love feasts into their temple worship. These same three elements, instruction, love, and worship, were also the determining elements in the preparation for baptism, the method of which was fairly well determined by the end of the third century.

The instruction of a candidate for baptism took place in the following way: if a pagan felt inspired, for instance, by the example of a Christian friend, to become a Christian himself, he was first introduced to a priest, who would explain to him the first elements and essential points of the faith, and of the Christian way of life. The *rudis*, as he was called, because he was being instructed in the rudiments, the *rudimenta*, of the Christian faith and morals, was first introduced to the doctrine of the two ways, of light and of darkness, that is, of virtue and of vice. He was told the difference between the faith in the one living God and the worship of many man-made gods. The classical example of the instruction of a *rudis* who wished to be a Christian is St. Augustine's treatise, *De catechizandis rudibus*. If the *rudis* proved that he was serious and sincere, he was admitted into the catechumenate, and as a catechumen his instruction continued, extending very often over

a period of several years. St. Ambrose, for example, born of Christian parents, was still a catechumen when he was elected bishop. St. Augustine and St. John Chrysostom were thirty years old at their baptism. St. Basil, a son of pious parents, was twenty-seven. St. Gregory of Nazianzen, whose father was a bishop, was also thirty years old when he was baptized.

The instruction of the catechumens, which was of a more systematic character, was an instruction first in the morals, and in apologetic questions: in the fundamental truths about God, about the creation, etc. There was nothing yet about the Trinity, the Incarnation, the sacraments, the Our Father, or the Creed. Introduction in the specifically Christian faith was reserved to the *competentes*, that is, those who, after having been instructed as catechumens, were admitted as candidates for baptism under the immediate supervision of the bishop.

Usually these *competentes* would give their names during Lent, and then during Lent they would receive the catechetical instructions on the Trinity, on the Incarnation, on the Creed. The *Pater Noster* would be given to them to be learned by heart, and after their baptism, during Easter week, the instruction on the sacraments would follow. The characteristic feature of this early Christian instruction was that it consisted in a slowly progressing initiation into the Christian faith; it started with those truths which are accessible to the natural light of reason, about God as the Creator, and this world as His handiwork, and progressed to instruction in Holy Scripture, the history of our salvation; and finally, only after the mind had been duly prepared, instruction was given in the real mystery of the Christian faith, the Holy Trinity, the Incarnation, and, at the very end, the initiation into the sacramental life of the Church.

The teaching of the Christian truth had to be accompanied by a certain way of life. The seriousness and the sincerity of the intention of the candidate for baptism had to be checked by the godparent, who was preferably one in daily or frequent contact with the catechumen. He had to see to it that the catechumen performed the works of mercy, that he would be willing and eager to help the widows and the orphans, to visit the sick, in short, to do the various works of mercy. Every one of us knows of the famous picture of St. Martin, who gave half of his cloak to the beggar, but let us remember that this St. Martin was not yet at the time a Christian, but only a catechumen. *Martinus catechumenus hac me veste contexit.* "Martin the catechumen gave me this coat."

Besides the works of mercy, fasting and penance were an in-

tegral part of the life of the catechumen. Many, especially the *competentes*, would wear hairshirts during the time of their instruction. They were instructed to abstain from conjugal intercourse, to live a life in perfect purity of morals. They were encouraged to confess their sins; not to receive the sacrament of penance, of course, which they were not able to receive before they were baptized, but to ask for the remission of their sins, and especially also to ask those for pardon whom they had offended during their life as pagans. In this way, the initiation into the light of the Christian truth was accompanied by the practice of Christian charity, so that these two, the light and the love, had a full chance to form the mind and the heart of the candidate for baptism.

A very important element, if not the most important of the three, was the candidates' participation in the liturgy, in Christian worship. Of course they were not admitted to assist at the Mass of the Faithful. Since they were not as yet initiated into the full participation of the Spirit of Christ, they were not admitted into participation in the Christian Sacrifice and in Holy Communion. They all were advised, however, and even obliged, to assist at the Worship of the Word, or the Mass of the Catechumens. There they became acquainted with the inspired word of the Scriptures, there they learned how to sing the psalms, there they assisted at the vigils. But more important than this, they were brought into constant and repeated contact with the sacramental power of the Church.

A candidate for baptism had to be free from the dominion of the devil. He had to be taken into possession by the conquering might of the risen Savior. This was done through the various sacramentals which were applied to the catechumen. The exorcisms, which constitute now the first part of our present ritual of baptism, were originally distributed over the whole time of instruction. The admission into the catechumenate was marked as a solemn event. The priest would breathe upon the face of the candidate, and pronounce the exorcism over him. He would draw the sign of the cross on the forehead and on the heart of the candidate. He would impose his hands, as an outward sign that Christ was taking possession of the man, that He was shielding him with His power against the attacks of the demon, and that He would shape his soul, remake it into a new creature.

Then the giving of the salt took place, the salt signifying the incorruption of divine wisdom. The disinfecting qualities of salt indicate the freeing of the candidate from all contagion with the devil. The giving of salt was always considered also as the sign of

friendship, the symbol of a covenant. Finally, salt, in the Old Testament, was always mixed with the sacrifice, and therefore symbolizes the preparation of the catechumen to become a sacrifice to the love of Christ. These exorcisms, with the sign of the cross, the imposition of hands, and the giving of salt, were repeated quite frequently during the course of the catechumenate, and especially on occasion of the so-called "scrutinies."

These *scrutinia*, which took place usually during Lent, were an official check-up on the *competentes* made by the bishop to see if their life really corresponded to and showed their serious intention to become Christians, and to make sure that the candidates were free from the dominion and from all attacks of the demons. The number of these scrutinies during Lent came to be set at seven. The scrutinies usually were held in this fashion: the whole congregation first prayed for the candidate for baptism; the godfather or godmother made the sign of the cross on the forehead of the candidate; then the acolytes imposed their hands on them; lastly the priests signed their foreheads with the sign of the cross, imposed their hands, and then gave the salt, which was called "the sacrament of the catechumens." Before the Gospel was read they were sent away, but the godfathers and godmothers remained in Church to offer their gifts for the *competentes*, and during the Canon of the Mass, at the Mementos, the names of the *competentes* were read, so that the whole congregation would have the opportunity of praying for them.

The most solemn of all scrutinies took place on the Wednesday after the Fourth Sunday in Lent. The liturgy of our present Roman Missal still shows the character of this solemnity. At this *scrutinium* four deacons came out of the sacristy, each one carrying one of the four Gospels. Preceded by acolytes with burning candles, they approached the altar and solemnly put the four Gospels at the four corners of the altar table. Then the bishop explained briefly to the faithful the four Gospels and their characteristic features, usually following the symbolism of the four beasts; then the beginnings of the four Gospels were read to the faithful. After that the solemn *traditio symboli*, the handing-down of the Creed, took place; also the *Pater Noster* was announced and explained to the faithful, who were invited to learn the Our Father by heart for the next scrutiny.

The sacramental initiation of the catechumen into the Christian faith reached its climax Holy Saturday night, that is, during the night from Holy Saturday to Easter Sunday. On Holy Saturday afternoon the *competentes* came together in church for the last time before receiving the sacrament of baptism. This final scrutiny

was a very solemn and exciting occasion. First, another exorcism was performed, but this time by a priest, not by an exorcist. This was the strongest of all the exorcisms: "It is no secret to thee, Satan, that punishments are thy inheritance." Then, if the candidate had enough courage or humility, he went up to the *ambo*, the pulpit, and there recited the Creed in the presence of the whole congregation. With this recitation of the Creed another rite was connected, the *Ephpheta*.

In Rome, the priest took spittle from his mouth and touched the ears and the tongue of the candidate, in imitation of our Lord, who healed the deaf-mute on the shores of Lake Genesareth, "placing His fingers in his ears, touching the tongue with the spittle, raising his eyes to heaven, sighed and said to him, 'ephpheta', that is ,'be opened'. And his ears were opened, the string of his tongue was loosed, and he spoke rightly." [6]

The candidate used this new freedom of the tongue for the first time by renouncing Satan. It was an old custom among the Christians, especially of the East, before they descended into the baptismal font, to turn and spit towards the West when they renounced Satan. The West was always regarded as the region of darkness and realm of the devil. Then they would turn around toward the East, and lifting up their hands to the rising sun, they would pledge their allegiance to Christ.[7]

With the renunciation of Satan the ceremonies of the last scrutiny on Holy Saturday came to a close. The ceremonies which followed were those of the Easter vigil, performed during the night from Saturday to Sunday. This vigil started with the reading of the Twelve Prophecies from the Old Testament. They represent a summary of the history of our salvation and a final instruction preparatory to the solemn initiation about to take place. Baptism being the sacrament of faith, the Church did everything she could in order to prepare the mind of the neophyte for this grace, and for the new light he was going to receive. In times of old the very form of baptism was put into the form of a profession of faith. The neophyte, having taken off all his clothes, stood in the baptismal font; the priest, dressed in a simple white tunic, stood beside him

[6] Cf. Mark 7:31–35.

[7] Graham Carey in *Catholic Art Quarterly*, XII (Xmas, 1948), 20–23, treats of this symbolism of East and West at greater length, especially in its historical influence on the orientation of Christian churches [Ed.].

and asked him: "Do you believe in God the Father?" He said, "Yes, I believe," and was immersed in the water. The second question was directed to him: "Do you believe in Christ; do you believe in the Son of God made man?" He answered, "I believe," and was immersed again, in the name of the Son. The third question: "Do you believe in the Holy Ghost?" The answer, "I believe," and again the neophyte was immersed in the water, in the name of the Holy Spirit. So the very act of baptism was a profession of faith; the sacramental illumination being in closest and essential connection with the subjective profession of faith on the part of the neophyte.

After the baptismal bath the neophyte was anointed with chrism on the crown of the head. Now he was another Christ, the Anointed One. The new life he had received was symbolized in the white garment and the burning candle which were given to him. As a sign that he had now been admitted into the community of the Church, he received from all those present the Kiss of Peace. The neophytes with their burning candles formed a procession, solemnly entered the church, and with the singing of the psalm, *Introibo ad altare Dei*, "I will enter unto the altar of God, to God who is the joy of my youth," now, for the first time, they took part in the sacred mysteries of the Holy Eucharist. The whole initiation of the neophyte reached its climax at the moment when the bishop approached him, and with the body of Christ, this Eucharistic body of Christ, in his hands, said: "The body of Christ," and the neophyte spoke the astonishment and wonderment of faith — his "Amen." Now he realized that baptism had made him truly a citizen of heaven.

If we compare this process of passing from darkness to light which took place with the neophytes in the early centuries of our Christian era with our methods of today in dealing with the instruction of a convert, we see that there is a great difference. First, our instruction today, it seems to me, has lost much of the character of a slowly progressing initiation into the faith, as a mystery of divine life, which by all means has to be kept sacred when it is communicated. Now the candidate is from the start confronted with the entire set of Christian dogmas. This of course is due to the fact that, at least in European and American countries, the general knowledge of the Christian faith is so widely spread that there are only a few who would be unacquainted with the idea, for example, of the Holy Trinity, of the sacraments, and so on. It seems useful, however, to see to it that the convert is not entirely deprived of the element of, let us say, surprise, and of gradual initiation into the deeper mysteries of the Christian faith.

In our days as in the days of the Roman Empire and Roman paganism the minds of the converts have to be slowly attuned to the Christian way of thinking and to the truth which is being communicated to them.

Another element that could be re-emphasized and practiced again in our modern instruction of converts is the practical and ascetical element. Converts in our days, or many of them, are usually lonely souls who are slowly finding their way into the Church, more or less without the continuous guidance and the encouragement of Catholic friends. Many who look to the Church with great respect, and, in the inner recesses of their heart, long to become Catholics, are nevertheless held back by a certain fear of the moral strictness of the Catholic life. They are afraid to become hypocrites by their joining the Catholic Church and not being able to live up to their Catholic faith.

To give an example, we may mention the problem of birth-control, to which the Catholic Church takes an absolutely uncompromising stand, and rightly so. But of course there is no doubt that in our days the economic situation especially of people living in the large cities makes it increasingly difficult to raise large families. In the Church of old it was taken for granted that a pagan who was converted to Christianity had as a result to give up his job, maybe that of an imperial officer, or that of an actor, or any other occupation which was considered incompatible with the Christian way of life. But such a pagan could rely on the Church, and the Church considered it as her obligation to take care of the material needs of such a convert. I think that also in our days this should be taken into consideration, if, for example, Protestant ministers see themselves facing the material impossibility of giving up their position because they will bring their families into misery and destitution. If there were more St. Paul's Guilds, for example, in the United States, as there is now in New York, these ministers could be and would be taken care of materially. Jobs could be prepared for them, and in the meantime they could be supported by their parish. The same may also be considered for couples with large families, fulfilling their moral obligations, blessed by children, who find themselves in need of support. In all these cases the parish, whose unity is not only the unity of the common faith, but also the unity of a common life, has definite obligations. The great work of self-help which the workers of our own modern times have organized in their unions would probably not have been necessary, if the Christian parishes had lived up to their obligations to take care of those socially in need among them.

How many would, in our days, flock into the Church, if they could be sure that there they would find an organization ready to help them and ready to take care, as far as that is possible, of their material needs, and especially help them to fulfill those obligations that the Christian faith puts upon them. If families, raising many children, in harmony with the law of God, could be sure to find material support from the Church which insists on the fulfillment of the natural law, they certainly would join the same Church with a deeper conviction, and with a deeper inner joy, the feeling of relief and of security.

It would certainly not be very difficult for many parishes in our own country to establish, for example, hospital funds, funds for baby care, to mobilize social workers among their own ranks, to take the place of the deacon in the early Church. Let us not forget that it is love that is the greatest drawing force for the Church.

Still more lacking in our days than instruction and love is, in the spiritual formation of the neophytes, the element of worship. The sacramental character of the preparation of the catechumens has been lost completely. During the instructions given to converts, no sacramentals are given. No exorcisms are pronounced, the imposition of hands is not performed, nor is the great sacrament of the catechumens, the salt, given to them. And these sacramentals certainly seem to be necessary, because there can be no doubt that Satan is as active as ever in this world of ours to keep the people under his sway, and especially those who, touched by the grace of God, are wavering, but are on the verge of entering the Catholic fold. Furthermore, the worship in our Catholic churches today is not any more the drawing-force that it used to be in the early Church. The way in which worship is performed on Sundays in our ordinary parish churches is not apt to arouse a great deal of enthusiasm in those who come from the outside, and who are, for example, accustomed to the beautiful services in the vernacular in, let us say, Episcopal churches; who are accustomed to the singing of beautiful hymns, as those who come from the Protestant sects. All these things, which are dear to the hearts of so many people who want to live a Christian life, without knowing the fullness of the Catholic faith, all these elements are completely lacking in Catholic worship, and there is no, at least no external, substitute for them. The great majority of the clergy in our days do not realize enough that the most important occasions on which the Church faces great and public audiences are the public performances of the parish worship: of the sacraments, especially of Holy Mass, but also of baptism, of matrimony, of the visitation of the sick. Especially baptism and matrimony are the two sacraments

through which many non-Catholics come into immediate contact with the Catholic Church. And how many people who come with an open mind are deeply disappointed at the way in which the sacraments are administered in our Catholic churches today. And how many souls are we losing only through this carelessness and indifference on our part towards our precious heritage from the past.

In other words, it is not the Church as a community which draws and convinces outsiders in our days, but only here and there some outstanding convert-makers gather around them a chosen clientele of converts who feel very often lost without their spiritual father. And yet the new life which the Church possesses as a gift of her risen Lord is not ours as a monopoly, but it is given to us for the sake of the whole, entire, human race. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." It is, therefore, in the light of this divine command, that we are obliged to work for the conversion of entire nations, for example, of our own American nation. But this can never be done by individuals alone, but only by the Catholic Church as a whole. Only the Catholic Church of the United States taken as one body is able to sweep this country, and to convince it of the rightness of the Catholic faith. But for that purpose this Catholic Church of these United States has to stand there as a beacon of living truth, as a mother of truly unselfish love, and as a temple, where the Spirit of that Christ who was eaten up by the zeal for the beauty of His Father's house has prepared a steady source of true edification for all those who long to adore the Father "in spirit and in truth."

Does the Church in these United States actually fulfill these three functions? She would have swept the country already if she had. An immense task, therefore, lies before us, too big, indeed, for a movement of liturgical fashions, but not too big for a humble, patient, tenacious, courageous, apostolate of Catholic worship.

DISCUSSION

Floor: I am from Newport, Rhode Island. I wanted to add a few words to the discussion last night. This is what I have in mind. I am very sad and shocked that most people now-a-days do not baptize their children until several weeks after they are born. As long as we baptize infants, why not baptize them on the day of their birth, or very soon after. We have been swept toward secularism, which lets us think it does not

make any difference whether we wait a few weeks or a few years. This is something we ought to think about very seriously. Nor should we, I feel, be deceived by the decisions of hospitals.

It is easy today to take infants to church the day after birth. There is no reason why we should wait so long. Death may come at any time.

Mrs. Perkins: Father, will you tell us about the preparation of catechumens, those three thousand, for instance, whom St. Peter baptized on one occasion? A great many of them, it seems, were baptized without any preparation at all. These could not have had much instruction.

Father Winzen: Peter did give some instruction; he delivered a long discourse that day. But we should remember, too, that during these first days of the Church, the Holy Spirit was given in great fullness of power and life. Moreover, the events of the first Pentecost, following upon the descent of the Spirit, are most extraordinary. The first Pentecost, including the baptism of the three thousand by Peter, is a miracle of grace. The whole account attests to the superabundant presence of the Spirit of God. The preparation of the three thousand for baptism is extraordinary. It will not become the ordinary method by which the Church prepares for baptism. In the course of time a new way, a more and more ordinary, and a more and more detailed way of introducing pagans into the Church was evolved. This way became especially detailed in the fourth century when great numbers of pagans and Jews, knowing and loving Christianity, sought to embrace it. The Church had to put up barriers to make sure that those who desired baptism would really be able to carry out the task of living the Christian life.

The motive for becoming a Christian was often very earthy, especially after the persecutions stopped. Then it became a kind of passion to become a Christian. The Church was forced to subject those who wanted to join to undergo a training to make sure that they really meant it.

Father Shanley: Father Damasus has shown very clearly the need of instruction for converts to Christianity, and the need of giving it as soon as possible. I think that inquiry will bear out the statement that today we try to reconcile both of these customs. We try to give a thorough instruction to converts as soon as possible. I think it ought to be placed in the record that the needs of prospective converts, of their families and their children, especially the needs of ministers, are not ignored or overlooked in this commonwealth. There is in New York a building where our own Monsignor Burke accepts contributions to help out convert ministers.

Hester Moran: I am a convert. I should like to ask the laity to be more generous with their time in helping converts become more acquainted with such things as following the Mass. I had great difficulty in learning to follow the different parts of the Mass with my Missal. People associated with me in daily life said they didn't feel capable of helping me. But I knew they were capable, and I have been a convert for three

years. Though I have had great difficulty, I am now able to follow the Mass.

Mrs. Perkins: I am a convert also. I have had just the opposite experience. Everybody was so eager. People were so willing to help. To follow the Mass is a bit complicated at first, and it does take some study. I am still studying the Mass, after twelve years. I think converts ought to be very grateful to Catholics for their help and patience. We converts are at times too eager. We either make mistakes or try to show Catholics things which they have known for years.

Sister Leon (St. Paul, Minnesota): I am very interested in one of the points Father Damasus brought out. He intimated we should begin to teach the Christian way of life in the first or second grade. I think the early Christians were more conscious of their heritage than we are today. At least I have found students — I teach college students — who think they have enough work without taking a course in religion. But I feel their study of the faith should continue after their graduation. We should indeed begin it in the grades but continue the study to the time when they receive their degree. Such a prolonged study would, moreover, be a great force in combating secularism.

Floor: May I make a suggestion? I think a Christian should live the Christian life also in his own home. I think, as Father Damasus pointed out, that many converts do not feel they are welcomed by the Church. I would like to suggest that young people, especially young married couples, begin to feel more responsible for welcoming converts into the Church. This obligation is not the responsibility of priests only. We could open our homes to parties for young people; we could gather our married friends together, to present the Church in miniature to them and give a welcoming picture to those who are entering the Church.

Floor: Father Damasus, I should like to comment on the last statement. Only recently I witnessed family life as lived in Grailville. At Grailville there is a nucleus of Christian families. They have both feet on the ground. They live the Christ-life as perfectly as possible. The atmosphere is thoroughly Christian. Not only the chairs in the homes but even the doors bear religious designs. The homes are rather small. At first there were only a few families. But now people come in great numbers from all over the country to Loveland. They live for three or four days the Christian life together. They begin to sense the power of the Christian community radiating Christian charity. They see that not only the individual but also and especially the Christian community is a power for the good. For we must conquer not only the individual for Christ; we must conquer the world.

AFTERNOON SESSION

(August 4)

Chairman: Rev. Bernard Laukemper, Chicago, Illinois

THE CYCLE OF LIFE

Rev. Gilbert Stack, O.S.B.
Sturgis, S. Dak.

The fact of baptism and its tremendous meaning has surely been established in the minds of all by the profound papers and discussions of the past few days. There remains, however, for one who has actually been baptized, a very important further consideration. The fact that baptism gives us divine life, and imprints on our soul an indelible character, leads inevitably to this question: what activity is to arise in the baptized of what this new life and this unerasable character are vital principles?

The activity that directly pertains to this new life in Christ cannot be other than the activity of that mystical body itself, which is our holy Mother the Church. It has been the plan of God that we be sanctified and saved through Christ and His Church. The way that this salvation comes to us is plainly the annual celebration of the mysteries of our redemption, a way which is usually called the *ecclesiastical year.*

We shall see that baptism is not only related to the Church year and the annual celebration of the mysteries of our redemption, but it is actually a part of the Church year. In stressing the connection between the Church year and baptism, of course, it is not intended to underestimate its relationship to the other sacraments, most particularly the Holy Eucharist, for it is through the Eucharist that these mysteries are actually celebrated. It is a matter of common experience that there is no celebration of a feast or of the mysteries of the holy faith separated from the Eucharist. This is no mere nicety of Christian tradition: the dogmatic reasons for this are profound. Theologians are eloquent in describing the relationship the Eucharist bears to the mysteries and the work of our redemption. It is perhaps the close relationship between baptism and the Eucharist that enhances the rela-

tionship baptism itself has with the Church year. However, the role of the Eucharist in a proper understanding of the Church year will be presumed here, and an attempt will be made here to point out that baptism is also an integral part of the plan of God in the annual celebration of His mysteries.

It may be said that the fact of our baptism actually blends the past, the present, and the future into one glorious mysterious present. This is because as a result of our baptism we can actually participate, although living here today, in the past and future work of our redemption. This is brought about principally in two ways in the celebration of the sacred liturgy: first, in the celebration of the Holy Mass itself, "For every time this sacrifice is celebrated, the work of our redemption is enacted," *opus nostrae redemptionis exercetur.*" [1] Secondly, the sacred mysteries of our redemption are renewed through the course of the Church year. How does this happen?

As we celebrate through the Church year the mysteries of the redemption, we learn of various historical events, particularly in Christ's life on earth. These historical references, although very beautiful in themselves and very important in guiding us to an appreciation and interest in our holy faith, are not the principal object of the Church's annual celebrations; they are not mere mental remembrances. There is also a mysterious though real renewal of these mysteries. Our holy Father in his recent encyclical, *Mediator Dei*, made this statement: "The Liturgical year devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. . . ." Theologians can still write books on the *manner* in which this living representation comes about, but Catholic doctrine is explicit as to the fact that these mysteries are active and present in the liturgical year.

Structure of the Church Year

The Church year may be defined as the annual succession of the feasts and seasons by which the Church, through the celebration of the sacred liturgy, carries out her divine mission of glorifying God and sanctifying the members of the mystical body. On first glance, this succession of feasts and seasons may appear haphazard. But on more intimate investigation we see rich and artistic designs in the structure of the Church year.

Just as by nature the year is divided into seasons, and these in turn into months and days, and just as also in the Divine Office,

[1] Secret of IX Sunday after Pentecost.

when we celebrate the various hours of each day, we have a plan in which the parts of the Divine Office correspond to the parts of the day which they are sanctifying, so also in the Church year the various seasons correspond to that part of the year and to the sacred mysteries that they are celebrating.

It is generally the practice to divide the Church year into two principal parts, the Christmas cycle and the Easter cycle. These two are very analogous in their structure, each consisting in a time of preparation preceding the mystery that is being celebrated, a time of celebration in which the Church exults in the mystery that is being re-presented, and lastly, a time of extension or continuation of the festive joy. In the Christmas cycle, the time of preparation is the Advent season, in which the various mysteries preceding the Incarnation are brought into our official actions in the Church. During this time we hear the holy people of the Old Testament and St. John and our Blessed Lady preparing us for the coming Redeemer, and we join with them in that prayerful longing for the Incarnation of Christ *in mystery* which is the Christian's Christmas. Then with the feast of Christmas we start the time of celebration, the second part of the cycle. This period is climaxed actually by another feast, the feast of the Epiphany. It is rather unfortunate that this feast does not enjoy its true position in our devotional lives. This feast has a very important role to play in the whole Christmas cycle. Many of the aspects of our Advent preparation are not fulfilled in the celebration of Christmas alone, but reach their fulfillment in the broader mystery of Epiphany. After all, Christmas celebrates the coming of Christ as *man;* Epiphany celebrates the doctrinely more important fact that Christ, the man, revealed Himself to us as *God*, revealed His divine powers, submitted to the baptism of John (Epiphany water is blessed), at which time the mystery of the Trinity, in whose name we are baptized, was revealed to man. For the first time the three persons of the sacred Trinity were simultaneously revealed to the eyes and ears of man. This great feast of revelations is continued for some weeks known as the time after Epiphany, to form the third portion of the Christmas cycle.

The Easter season, the second cycle of the Church year, has for its period of preparation the time of Septuagesima and Lent. The greater intensity of this preparation over that of Advent is a mark of the importance of the mystery for which we are preparing. The Lenten season is a very serious effort on the part of the Church to prepare for the greatest mystery of our redemption, the death and Resurrection of the Lord. This celebration comprises the second portion of the Easter cycle, and continues with great joy in an

octave of weeks through the beautiful feast of Pentecost. The third part of the Easter cycle contains all the remaining Sundays of the Church year, the Sundays after Pentecost. These Sundays in a special manner celebrate the sanctifying work of the Church, from the Ascension of the Lord to His glorious coming at the end of time.

And so we have the mechanical plan of the Church year in these two cycles. There should also be inserted here at least mention of the other elements that have effected the character as well as the structure of the Church year. The spirit of the Christmas season and the Easter season are analogous in a surprising way to the seasons of winter (coldness and darkness) and spring (brightness and new life), during which they are celebrated. In a similar way our observance of Pentecost is definitely influenced by the spirit of summer. The harvest season and the autumn spirit have had an important role in characterizing the last Sundays after Pentecost and in celebrating the final coming of the Lord. (It is interesting to note that the Church year begins during Advent with a fervent longing for the coming of Christ in the Christmas mystery, and ends with a longing for His coming in majesty at the end of time.)

When the liturgical year was originally being formed as a part of the common observance of the Church, it was undoubtedly influenced to a great degree by the already established structure of the Divine Office. It is not strange that the Church's plan to sanctify the whole day should influence the plan to sanctify the year. The spirit of the office of Matins is found throughout the Christmas cycle; and there is a striking analogy between the exultant joy of our Easter celebration and the exuberance of Lauds. Likewise the other seasons and offices have at least an artistic relationship to the days and hours that they sanctify.

We have seen how the structure and character of the Church year have been influenced by the historical events in the life of Christ, by the mystical re-enacting of the mystery of redemption, by the natural seasons of the year, and by the observance of the Divine Office. We should not be surprised, therefore, to find in the Church year, underlying an apparent simplicity, a complexity of design characteristic of any great work of art, particularly in the work of a divine artist depicting the work of our redemption. Nor should we be surprised to find that many other factors have influenced the development of the Church year, such influences as the public blessings proper to various feasts and seasons, local customs proper to various places and people, the stational church observance which has had such a wholesome influence on both

the understanding and observance of our sacred liturgy, the beautiful feast days of the saints, all these have left their influence on the liturgical year, and an understanding of them is important for the member of the mystical body who would sensibly perform the activity proper to his new life in Christ. One other such influence on the Church year has been the administration itself of the sacraments in connection with the seasons of the Church year.

There remains, then, one final important task: to show how the sacrament of baptism is related to the Easter celebration, and how this sacrament has influenced the structure of the liturgical year. "Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? . . . Just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life." [2] The realization of this fact by the early Christians resulted in the public administration of the sacrament of baptism in connection with their celebration of the death and Resurrection of the Lord. Because of the public instructions and examinations that preceded the administration of this sacrament, a time of preparation, which naturally preceded Easter, was required. It is a common opinion that this period of preparation for baptism developed into our present season of Lent and accounts, therefore, for the present structure of the Easter cycle. The Christmas cycle which developed later followed the pattern of the Easter cycle. And so the public administration of baptism (which we shall see dramatized this evening and performed tomorrow evening by His Excellency the Archbishop) may well have been in the providence of God the foundation of our present liturgical year.

The importance of the Easter mysteries themselves, as well as their close relation to our new life in Christ, has been emphasized again and again during these days. There is, however, one other aspect of the Easter mysteries that is particularly related to the *mysterium* of the Church year. I can do no more than feebly mention this relationship, but that at least must be done. The reality of the re-presentation of the mysteries through the Church year depends on the continued actual existence of Christ. If Christ does not now exist, then the celebration of the events of His life is no more than the commemoration of the events in the life of any of the great human heroes. But the fact that this is not so, that Christ actually does still live, is part and parcel of the fact of His Resurrection. This perpetuity of Christ's existence, as well as, of course, our life in Him, is all included in the Easter mystery:

[2] Rom. 6:3.

"If Christ has not risen again, vain then is our preaching, vain too is your faith." [3]

Pius XI in his encyclical, *Quas primas*, of December 11, 1925, said: "The annual celebration of the sacred mysteries is more effective in instilling into people the truths of faith and in bringing to them the joys of the spiritual life than any pronouncements, however important, of the teaching Church. These appeal only to a few learned men but once, and then to the intellect, whereas the Church's feasts, which move and teach everyone, go on every year and forever and influence not only the mind but also the heart and the whole man. Since man is composed of body and soul, he needs to be aroused by the outward solemnities of the liturgy, in order that through the variety and beauty of the sacred ceremonies he can receive more abundantly the divine teachings into his soul, make them one with his own substance and blood, and thus use them to advance in the spiritual life."

[3] I Cor. 15:14.

MAKING ALL THINGS NEW

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MAKING all things new is the work of Christ Himself: "Behold, I make all things new!" [1] This is also the blessed privilege of all who are called to work with Him.

As baptized persons we have been chosen to work with Christ in the renewal of all things unto the glory of our heavenly Father. "I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain." [2]

True, these words were directed to the chosen Twelve, the apostles of Jesus Christ. But if we have learned anything during this past half century, if we have become conscious and convinced of any truth during these past three days, then we have learned and wholeheartedly accepted the teaching that those who are baptized in Christ share, with the chosen Twelve, according to the measure of Christ's sharing, not only the love and life of Christ but also the mission of Christ. The apostolate of the baptized has become a familiar and accepted fact, if not yet to the baptized, at least to the baptizers.

It is not properly within the scope of this paper to consider the relationship between baptism as a "personal" sacrament and confirmation as a "social" sacrament. But we must ever keep in sight the all-important fact that it is the sacrament of baptism which incorporates us into the society of Christ, and that our oneness from the moment of baptism is not the oneness of an isolated individual but the oneness of an individual united with others to form the unique One, the Mystical Christ. "For in one Spirit we were all baptized into one body." [3]

This alone is sufficient to remind us that even if we were Christians not yet confirmed we would still be interdependent members of the body of Christ, with powers and responsibilities proportionate to the degree of divine life we had received. Were we never confirmed we would still, by virtue of our baptism in Christ, be our brothers' keeper. We would still be bound by the commandments of love, which we freely accepted in baptism as a condition

[1] Apoc. 21:5.
[2] John 15:16.
[3] I Cor. 12:13.

of membership and of everlasting life. We would still be responsible for the extension of God's kingdom because our baptismal prayer, "Thy kingdom come, thy will be done on earth," does not await the character of confirmation to become meaningful. It becomes meaningful for us as soon as we are aware that there is a God to be served, a soul to be saved, a world to be redeemed. And our awareness grows with age and grace, and our responsibility proportionately. True, the grace and character of confirmation add to that responsibility, but it is an additional responsibility, not a responsibility that is radically new. Our awareness of the things that *are* and the things that *are to be done* grows until that glorious day when it finally dawns upon us, in the light of our growing faith, that *all things* were made through Him, and without Him was made nothing that has been made,[4] that all things are ours and we are Christ's,[5] and that all things are to be made new in that same Jesus Christ working in, through, and with us, chosen souls, whom He has united to Himself in baptism that we may bring forth fruit, a fruit that will remain.

And what is the nature of that fruit we are to bring forth in Christ? It will be as varied as the talents with which He has endowed us and as the needs of our day demand. But the first fruit, and the *sine qua non* condition of all further fruitfulness, is prayer. We cannot make all things new until all things are referred to God in prayer. The Holy Spirit laid the foundation for all economic, social, political, cultural, and religious reconstruction, for the "new heaven" and the "new earth," [6] when He inspired Solomon to say, "Unless the Lord build the house, they labor in vain who build it." [7]

How can we know our house of dreams is truly the house of God, built on the cornerstone of Christ, unless we have consulted God in prayer? How can we even begin to construct or reconstruct in the name of Christ until we have first gone before Him and, by a conscious renewal of our baptismal vows, rededicated ourselves to His employment? How can we find the necessary courage to carry on construction in the spirit of apostles, confident that we also "can do all things in Him who strengthens" us,[8] unless we go to God in prayer for the strength we need? Prayer is a good work in itself. It is, moreover, the first good work from which all others flow, for by it we make ourselves, the first of the "all things," new.

Ours is the mission not only to make all things new in Christ

[4] John 1:3.
[5] Cf. I Cor. 3:22.
[6] Apoc. 21:1.
[7] Psalm 126:1.
[8] Phil. 4:13.

but, more basic still, to create a clean heart and to renew a right spirit in the baptized and the unbaptized. For it is the neglect, or loss, or absence of this spirit, the spirit of Christ, the spirit of baptismal faith, hope, and charity, that is responsible for those injustices that cry to heaven for vengeance and to secular, social agencies for remedial action. A right spirit will right the world and prepare it for redemption and renewal. And the primary and indispensable source of that spirit must ever be in prayer, prayer that is public and prayer that is private.

Taking, therefore, prayer for granted, what things must first receive our attention? Pope Pius XI gave us the answer in his encyclical on atheistic Communism, *Divini Redemptoris*, an answer that is still valid today: "When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today's crisis. Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the faith and of Christian civilization.

"Let our parish priests, therefore, while providing, of course, for the normal needs of the faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church."

Why have thousands flocked to Communism? Because they hate God? No. Because they love the gifts of God and cannot get them out of the hands of the unjust stewards. Friends, never let us lose sight of this inexorable law of human nature: Every legitimate human need shall be supplied either by him whom God has appointed to supply it or by another. If we do not see to it that the hungry are fed, the naked clothed, and the thirsty given to drink, someone else will; and the someone else will win the souls of those who are suffering from hunger, nakedness, and thirst.

Men and women hunger and thirst not only after the material gifts of God but their very souls thirst for that sense of justice and charity which, when operative, make the distribution of these gifts a normal state of affairs. "The thirst that from the soul doth rise, doth ask a drink divine" (Ben Jonson). It is this divine drink we deny men, even more than housing, bread, and work, when we Catholics, along with others, permit social injustices to be perpetrated by capitalists and remedied by Communists.

The present Holy Father has recently indicated in broad lines how we may make things new and better for those who are no longer looking to us for help. "The reconquest of so many wayward and embittered souls . . . will depend essentially on the earnestness, the loyalty, the energy, and the fairness which all men

of right principle will bring to the solution of the fundamental problems growing out of the ruin and revolution of the war and its aftermath. As everybody knows, at the heart of these issues, and controlling them entirely, lie the just and necessary social reforms, and particularly the urgent need to provide the poorer classes with housing, bread, and work.

"Only on the principles of Christianity and in accord with its spirit can the social reforms called for imperatively by the necessities and the aspirations of our times be carried out. They demand from some the spirit of renunciation and sacrifice, from others the sense of responsibility and endurance, from everybody hard and strenuous work.

"Wherefore we turn to Catholics of the whole world and exhort them not to be satisfied with good intentions and fine projects, but to proceed courageously to put them into practice. Neither should they hesitate to join forces with those who, remaining outside their ranks, are nonetheless in agreement with the social teaching of the Catholic Church and are disposed to follow the road that she has marked out." [9]

Your fellow countrymen have recently honored Monsignor M. M. Coady, Director of Adult Education at St. Francis Xavier University, Antigonish, by naming him the outstanding Co-operator of 1947. The Holy Father had already honored him for his work in the field of social and economic reform by creating him a Monsignor, as he had honored the University itself on a previous occasion:

"The teachers of your university . . . moved by much pity for men of slender means who toil to draw their daily bread from land and sea, strive to help them to better their lot in such a way that the full teaching of the encyclicals, *Rerum Novarum* and *Quadragesimo Anno*, may be put into practice. To this end, moved by brotherly love, they, united, labor . . . to bring due improvement to the lowly condition of the workers, as well in the civic and economic as in the religious sphere.

"Not light is the task indeed, but great the glory, the more especially because under favorable auspices many may be led to emulate your example.

"How praiseworthy, how beautiful it is that men endowed with strength of body and mind should dedicate themselves and their all to the betterment of the Christian people who, taken together, constitute a royal priesthood, and possess a dignity that is surpassing." [10]

[9] Plea for Social Reform, June 2, 1948.
[10] Letter to Bishop of Antigonish, March 8, 1938.

I am sure you will not consider it unseemly on my part, dear friends, that I should call attention to these papal messages. Who is better able to appreciate them and to do something about them than you who are striving with every legitimate means, natural and supernatural, to restore all things to Him whose Vicar you so worthily venerate. You would be the first to resent any suggestion that housing, bread, and work were not in your field; for you have chosen for your field the vineyard of Christ, universal in extent and interest. Rather, you have been chosen for it. You would be the first to affirm that true worship of God must embrace true love of His sons and daughters who together "constitute the royal priesthood and possess a dignity that is surpassing." And you, I know, shall be the first to give instruction, inspiration, and active leadership in the field of social and economic reform to those baptized lay men and women in whom the popes have placed their hopes of restoring all things in Christ, since "Catholic Action, although of its nature a work for the laity, can neither begin, nor prosper, nor produce its own proper fruits without the assiduous and diligent activity of the priests" (Pope Pius XI).

Principles are not enough, even when clearly defined. Institutions are not enough, even when they offer aid that is supernatural. Leaders are a third essential element in Catholic Action and there can be no lay leaders without leadership from the priests themselves. "It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers," said Pope Pius XI in *Quadragesimo Anno*, in outlining the course to be followed in renewing the social order, in restoring the field of economics to Christ.

More recently the present Holy Father has indicated the need for renewal in the sphere of politics. Even though the Holy Father, our leader, had never indicated the opportunity, could we possibly lay claim to making all things new if we were to ignore totalitarianism? While there are men who claim all belongs to the state, can we, who profess to restore all to Christ, ignore this field? Too long have some of us accepted, or seemed to accept, an un-Catholic interpretation of the words of Christ, "Render, therefore, to Caesar the things that are Caesar's." [11] The separation of Church and state has been propagandized as an ideal so long and so successfully that the average priest on this continent has contented himself with telling the people every four years that they have an obligation to vote for honest men. We have a bigger obligation

[11] Matt. 22:21.

than that. The field of Catholic Action includes the field of politics if I read aright the papal plea for reform:

"Now is the moment when everyone who treasures in the depths of his soul a spark of Christian spirit, must wake up. . . . The attitudes, the resolutions, and the acts of this awakening are not confined, as an erroneous slogan would have it, within the sphere called 'purely religious,' meaning by the phrase exclusion from any penetration into public life. The contrary is true. On the civic, national, international planes they are involved in every question where moral interests are at stake; in every question where the issue is to form ranks for God or against Him; in every question, briefly, which explicitly or implicitly touches religion." [12]

Need I mention the present school question? The field of politics is also part and parcel of the vineyard of Jesus Christ, and it behooves us to know that field intimately and to put there workmen who will cultivate it intensively, bringing forth abundant fruit for the Master — intelligent men, informed men, men of Christian ideals and Christian character, men who will work in the interests of Christ, for the common good of all; men who will, in the fullness of their Christian manhood, once more renounce Satan with all his works and pomps, and vow themselves to the service of God in justice and in love, as servants of God and of the state.

So long as we keep out of politics, we are keeping out of that ever-widening corner of Christ's vineyard where the weeds of war run wild and threaten to choke every flower and fruit of Christendom. We can only make *all* things new when we see the relations of all things, one to another, and all to Christ.

There is yet another field where the charity of Christ, bestowed upon us in baptism, urges us on. It is the field of evangelization, opened up for us by Christ Himself with the command to teach all nations.

The urgency of the problem at this particular time has been well expressed by a veteran campaigner for Christ when he said, "We offer many Masses for the souls in Purgatory, who are sure of salvation, but few for the unbaptized souls in America who are not sure of anything" (David Goldstein).

The Most Reverend James A. Griffin expressed it even more dramatically a few weeks ago when he asked, "Will eighty-two percent of the harvest be permitted to perish? Will more than 116,000,000 American non-Catholics be allowed to die under the ravages of religious indifference, infectuous watered-down Christianity, secularism and paganism? Or are you resolved to set out for

[12] Pope Pius XII, June 2, 1948.

the fields 'white for the harvest,' and bring as many of these souls as you can back to the Divine Husbandman? We have the 'fountain of life and holiness' for which they thirst, and from its possession rises the awesome obligation of slaking the thirst of these millions with the sweet savor of Christ's Gospel." [13] The living waters of our baptism are meant to flow and fructify.

In this matter of making converts, as in so many others, I owe much indeed to these United States. How much, becomes more evident when I look back to one happy vacation spent west of Bismarck where, the pastor told us, "there is no Canon Law," but where we found children in a vacation school being prepared for their First Holy Communion by a young non-Catholic who was herself an advanced student of the vacation school and a "graduate" of a catechetical correspondence course conducted by seminarians from the Midwest. I recall the glorious weeks that followed when three of us from Collegeville were given an opportunity to work as streetpreachers with the Vincentian Fathers of Missouri. To these two memorable experiences I owe much of whatever little zeal I may have for the spread of God's truth among the baptized and the unbaptized.

What can I say to you in this regard? There can be no question of responsibility. We are debtors to the eighty-two percent who have not yet been baptized in Christ. "Of everyone to whom much has been given, much will be required." [14] God has a right to expect that every soul whom He has united to Himself will become a shoot of the vine, reaching out to draw other souls into the stream of His own divine life. And if this responsibility devolves upon the merely baptized, what must be said of the ordained of God and the consecrated?

Praise be to those who are taking their responsibility seriously: Praise be to those bishops who are sending young shoots into that vast southland where freedom from the slavery of heresy must be brought by new emancipators to those whites and those negroes for whom the Holy Father has professed "a special paternal affection, which is certainly inspired by Heaven." [15] Praise be to those priests and orders of priests who, along with their regular work or as a new regular work, are, like St. Vincent de Paul, going into rural America to make it Christ's America. Praise be to those seminarians whose correspondence courses, like the Epistles of St. Paul, are bringing new light to new people and new people to a new life in Christ. Praise also to those holy virgins who are sup-

[13] Our Sunday Visitor, July 11, 1948.
[14] Luke 12:48.
[15] Letter to the American Hierarchy, *The Crown of Joy*.

porting by their cloistered prayers the apostolic work of their itinerant brothers.

Praise, too, to those lay apostles, men and women, who are carrying their pulpit and their faith into the Times Squares of America, flinging their seed with reckless abandon into the harried souls of a restless, roving mob. I love to see in the streetpreacher of America a new Paul of Ephesus. I know there are some who dislike this type of witnessing, this roadside evangelization, who fear it may stir up the enemy and bring on a new onslaught of persecution. I know that attitude and I regret it. For converts are not brought to Christ by any one lone method, and converts are not made for Christ without somebody suffering.

Do we forget that "all we who have been baptized into Christ Jesus have been baptized into His death?" [16] Shall we deny apostolic lineage from that death-defying preacher who proclaimed, "'For thy sake we are put to death all the day long. We are regarded as sheep for the slaughter.' But in all these things we overcome because of Him who has loved us"? [17] Or shall we merit praise, as the Philippians merited praise for their stand against their adversaries: "For you have been given the favor on Christ's behalf — not only to believe in Him, but also to suffer for Him while engaged in the same struggle in which you have seen me and now have heard of me." [18]

We are fond of saying, "The homegoing priest makes a churchgoing people." Is it not just as logical to say that if we expect to bring non-Catholic America to the font of Christ we must bring that font out into the street where America can get a good look at it, and not hide it behind double doors that do not bear so much as a sign of welcome?

Let us give our young men and women an opportunity to exercise their baptismal gifts of faith, hope, and charity. Give them training by all means. Give them guidance and supervision, certainly; for without these there can be no true sharing in the apostolate. But give them work to do, heroic work, thrilling work, apostolic work teaching the truths of their Christ and their Church to

[16] Rom. 6:3.
[17] Rom. 8:36–38.
[18] Phil. 1:29 f.

the multitude and, as they stir up the grace that is within themselves, the holy waters of their baptism will become a living stream overflowing into those hungry hearts and parched souls who are seeking solace in the synagogues of sin or the temples of a merely natural goodness.

We have been consoled and heartened within the past two or three years by the conversion of outstanding enemies of the Church, consoled but not surprised. For did not the convert Paul tell us long ago, "Christ Jesus . . . counted me trustworthy in making me His minister. For I formerly was a . . . persecutor. . . . Christ Jesus came into the world to save sinners, of whom I am the chief. But for this reason I obtained mercy, that in me first Christ Jesus might show forth all patience, as an example to those who shall believe in Him for the attainment of eternal life." [19]

The Kenneth Leslies of today may be the Sauls of yesterday. In the words of the Holy Father, "Unfortunately many are still wandering far from Catholic truth, being unwilling to follow the inspiration of divine grace, because neither they nor the faithful pray to God with sufficient fervor for this intention. Again and again we beg all who ardently love the Church to follow the example of the Divine Redeemer and to give themselves constantly to such prayer." [20]

And may we conclude with a prayer that He, who is seated on the throne making all things new, may say to us as He did to the Evangelist, "These words are trustworthy and true." [21]

[19] I Tim. 1:12–17, *passim.*
[20] *Mystici Corporis.*
[21] Apoc. 21:5.

EVENING SESSION

(August 4)

Chairman: Rev. Shawn G. Sheehan, Boston

THE MOTHER OF ALL VIGILS

A Dramatization of the Great Easter Night

Very Rev. Msgr. Martin B. Hellriegel

St. Louis, Mo.

Editor's note: *A recent number of the* Catholic Art Quarterly (*XI, No. 4, 208*) *carried an article on the Boston Liturgical Week with particular reference to Monsignor Hellriegel's dramatization of the holy night of Easter, which we set here as an introduction to the Monsignor's text:*

"The most impressive item on the program was certainly Monsignor Hellriegel's demonstration of the Holy Saturday liturgy on the evening of August 4th — a twenty years' dream of his — in the presence of over two thousand witnesses. In the darkened hall, the packed audience hushed at the glow of a small fire near the entrance door. An indistinct procession could be guessed at, slowly walking up the middle aisle. When the first branch of the triple candle was lit and the "Lumen Christi" was sung, the scene became a little clearer in the desolate darkness. Then the second and third branches were lit in turn and the demonstration's deacon, lighted only by the candles, sang the "Exultet" in English, with explanations and commentaries by Monsignor Hellriegel. The audience was breathless when the paschal candle was lit, and when, at last, the "lamps" were lit, the hall was flooded with light once more. Step by step, Monsignor unfolded the holy mysteries to his spellbound listeners while his assistants carried out the movements of the sacred ceremonies. Though this was not a real celebration, but only a rehearsal or demonstration, he was anxious that we should follow it in the spirit of a celebration, so, gradually he brought the entire crowd into an external participation. For example, after demonstrating the blessing of the font and speaking about the Baptism of the catechumens, he led us all in reciting the Apostles' Creed and the Our Father to renew our baptismal vows. That evening we understood better our Holy Baptism, and we rejoiced in it and responded with vibrant Alleluias. . . ."

I

INTRODUCTION

YEAR AFTER year at the memento in the divine Sacrifice on Holy Saturday I pray for the restoration of the "mother of all vigils," the sanctification of "that truly blessed night which alone deserved to know the time and hour in which Christ arose again from the grave" (Exultet). I find it difficult to sing "in spirit and in truth" — the while the Holy Saturday morning sun is gayly shining through the stained-glass windows — "This is the *night* which now, throughout the world, separates believers in Christ from the iniquities of the world and the gloom of sins, restores them to grace, and joins them unto holiness" (Exultet).

Realizing our Holy Father's love for the sacred liturgy and his paternal desire "that the people committed to his charge be schooled in the *correct spirit* and *practice* of the liturgy" (*Mediator Dei*), we may be permitted to express the hope — humbly, patiently, and courageously — that from his generous heart he would grant to the Christian world, as a "jubilee gift in the Holy Year 1950," to celebrate the nocturnal paschal mysteries in "that night in which heavenly things are united to those of earth, and things divine to those which are human" (Exultet).

1. For more than 1,000 years such has been the liturgical practice in the Church, until gradually the night was advanced to late Saturday evening, then to Saturday afternoon, and finally to Saturday morning, with comparatively few people present for the holiest mysteries of the entire year, because their commercial masters prevent them from being with their redeeming Master in the re-enactment of His glorious Resurrection.

2. Words, actions, and lights all point to a *nocturnal* solemnity, and, unless one be satisfied with hasty, mechanical performance of rites, it is by no means easy to shake off a feeling of contradiction when chanting again and again "This is the *night*," while the vernal sun with persistent and increasing force is determined to "dissipate" the brightness of that "candle," which has been consecrated for the purpose of "dissipating the darkness of this night" (Exultet).

3. If we can celebrate the Lord's birth in a *cold winter* night, surely it will not be so hard to "make the trumpet of salvation resound for the victory of so great a King" in a delightful *springtide* night.

4. Whereas the Christmas Midnight Mass may not begin before twelve o'clock, the nocturnal paschal mysteries (fire, prophecies, font, baptisms, litany) could quite well commence at about ten P.M., followed by a glorious midnight Alleluia-High Mass, so that by one in the morning the faithful may be on their way home — an hour which under present conditions would, for most people, not be too late.

5. Being assured that, instead of a "handful of people," one would find — as in the holy night of Christmas — the majority of the parish present for the vigil of all vigils, the Lenten preacher would indeed be encouraged to make the nocturnal solemnity of Easter the *theme* of his sermons to his usually large "Lenten audiences." What an uplifting, permeating, and lasting experience a well-prepared celebration of the nocturnal paschal vigil would be for God's flock, and how "the temple (of God) would resound with the joyful voices of the people" (Exultet).

6. Psychologically and physically it is well-nigh impossible after an awe-inspiring Good Friday with morning (or noon) Mass of the Presantified and evening Tenebrae to attune at six o'clock the following morning to the *festa paschalia*. One needs time to "digest" the meal of "joyful sadness" before eating the food of "glorious gladness." What a real "Sabbath" (rest) would mean to clergy, sacristans, and faithful who, without undue haste and nervousness, could attend to hearts, church, altars, home, and confessionals for "the wonderful brightness of this holy night, to invoke the mercy of almighty God" (Exultet).

7. The argument that people are not "conducting themselves properly" during a night service is hardly valid. Tell me honestly, how many are there who do not conduct themselves "properly"? Not more than 10 per cent? Why then punish 90 per cent of the faithful by keeping them from the *ideal* way of doing the things of God? Of the other 10 per cent, I feel confident, 7 per cent, after proper instruction, — and the people have a right to know what it's all about — will certainly conduct themselves properly; the other 3 per cent may be left to the strong arms of efficient ushers whose duty is the same as that of the ordained ushers (*ostiarii*) of yore, "to admit the worthy and exclude the unworthy."

"Behold, I make all things new!" Easter is the feast of unending newness. The whole cosmos must share in the newness of the risen Lord. For that reason the Church

1. Blesses and consecrates new oils (Holy Thursday);

2. Enkindles and blesses the new fire;

3. Hallows the water, sanctifies the font;

4. Changes pagans into God's children, into living branches of Christ and temples of the Holy Spirit;

5. Blesses meat, eggs, and bread (Missal and Ritual);

6. Sets aside a special blessing for the homes of her children;

7. Renews the entire body of Christ, her children (hence the law of Easter Communion);

8. Ordains ministers of Christ and dispensers of the paschal mysteries of God.

The *mineral* kingdom (water, fire), the *vegetative* kingdom (oil, bread), the *animal* kingdom (eggs, meat), the *king* of these kingdoms (man and his home), must be drawn into the life and priesthood of "so great a King, and, enlightened with the brightness of the eternal King, feel that the darkness of the whole world is dispersed" (Exultet).

The primary aim of the whole Lenten liturgy is to prepare for the "mother of all vigils" or night watches, as St. Augustine calls this nocturnal solemnity. The keynote, the motif, of this transforming, holy night is well expressed in the Collect of the paschal Mass:

"O God, who makest this most sacred night illustrious by the glory of the Resurrection of our Lord, preserve in the new children of Thy family the spirit of adoption which Thou hast given, that renewed in body and mind, they may render Thee pure service."

1. Christ's Resurrection is rendered present. The Resurrection of the *Head.*

2. Christ rises in the catechumen, the neophyte, the "New Man," Christ's *member.*

3. Christ renews and deepens His Resurrection in the faithful, His entire *body.*

II

Now we shall begin the dramatization of the holiest, most venerable, and most beautiful solemnity of the Church year, "the mother of all vigils."

The hall is darkened, the ministers appear at the entrance-door, and fire is struck from a flint.

1. Fire, light! What could symbolize better the glory of the risen Lord and the brightness of redemption He brought to the world than light! "I am the Light of the world." The fire comes forth from a stone without harming it, as Christ came forth from the womb without violating its virginity, as He came forth from the tomb without breaking its seal.

2. The celebrant blesses the new fire, raising it to the dignity of a sacramental and a sign of Him who is the author and the source of all light. "Sanctify this new fire . . . and grant unto us to be so fired with heavenly aspirations through these paschal festivities that with pure hearts we may be able to attain to the feast of perpetual brightness" (Prayer).

3. The blessing of the five grains of incense follows. The blessed grains will be inserted into the paschal candle, the silent, yet eloquent symbol of the risen Lord who by His death and Resurrection has removed the stench of hell and filled the whole world with the odor of heavenly sweetness.

The procession begins. The deacon clad in white garments — like the Easter angels at the tomb — carries a staff with three candles. While going towards the sanctuary he stops three times, successively lighting these candles and chanting:

4. *Lumen Christi* (The Light of Christ), the people responding: *Deo gratias* (Thanks to our God). The three candles are not, as is often suggested, a symbol of the Holy Trinity, but for a triple "gradation," so as to "drive home" to us the importance of this illustrious night that changes our Adam-darkness into the brightness of the risen Christ. *Lumen Christi!*

5. The deacon asks the celebrant's blessing: "The Lord be in thy heart and on thy lips that thou mayest worthily and fitly proclaim His paschal praise."

6. Now he begins the most glorious song of the Church, the Exultet.

"Let the angelic choirs of heaven now rejoice; let the divine mysteries be celebrated with joy; and let the trumpet of salvation resound for the victory of so great a King. . . ."

(May we suggest that in your schools, study clubs, sodalities, you will read during Lent this spiritual and literary gem?)

7. The deacon inserts the five blessed grains of incense into the paschal candle in the form of a cross:

1
4 2 5
3

(And may we also suggest that our candlemakers prepare holes in the candle, *vertically* at least three inches apart and *horizontally* one and a half inch from number 2, and provide us, instead of the *playful* "nails," with "nails" in harmony with the majestic paschal candle, with the strength of the levite's right hand, and which are visible to every one in the congregation?)

8. Now we reach the climax of the *lucernarium* (the light-service). With one of the three candles the deacon lights the paschal candle. "And now we know the excellence of this pillar (of wax), which the flickering fire enkindles to the glory of God" (Exultet). A moment later, all the lamps in the church are lighted from the Christ-candle, "which fire, though it be divided into parts, yet knoweth no diminution of its light" (Exultet). With paschal greetings to clergy and people, to pope and bishop, the deacon closes the Exultet, that celestial canticle which is indeed a foretaste of the *angelica turba coelorum*, the angelic choirs of heaven.

The paschal candle now offered to God will stand before us till after the Gospel of the Ascension as the sacred symbol of the risen Christ who through the five channels of His most holy wounds will impart to us, His disciples, His Easter peace: *Pax vobis!*

III

THE TWELVE PROPHECIES

Recently someone remarked: "Those twelve lessons on Holy Saturday are antiquated and should be abolished." To which we replied: "They are rejuvenating if we know their meaning and purpose." By these lessons and their accompanying Collects Mother Church wishes to set before the catechumens and faithful the dignity and happiness of their Christian calling. The lessons are divided into three groups, one to four, five to eight, and nine to eleven. Each group is followed by a Tract to be sung as a grateful echo to the message from on high.

Group I

1. Adam. The first lesson speaks of creation and Paradise. *Liturgically:* By the death and Resurrection of the "new Adam"

we have become a new creation, enjoying His new life in the paradise of the Church. In a wonderful manner God created human nature, but in a more wonderful manner still He renewed it.

2. Noe. The second lesson tells of one and the same water which destroyed the wicked and saved, in the Ark, the just. *Liturgically:* The water of baptism destroyed in us original sin and saved us for the Ark of the Church, and through her for the kingdom of glory.

3. Abraham. The third lesson points to Abraham who, because of his faith in God, was willing to sacrifice his son, Isaac, and has become the father of *all* nations. *Liturgically:* By the death and Resurrection of the new Isaac, Christ, whom the Father spared not, we have become the true children of Abraham.

4. Moses. With the staff in hand Moses leads God's people from the slavery of Egypt through the Red Sea towards the Promised Land. *Liturgically:* Christ, the new Moses, with the staff of His Cross led us out of slavery through the "Red Sea" of baptism into the promised land of His Church.

Tract: "Let us sing to the Lord, for
He is gloriously honored . . ."

Group II

5. Isaias. We are invited to come to the waters and, without pay, drink thereof. *Liturgically:* At the holy font we drink, without any merits of our own, the saving waters of redemption, life, and joy.

6. Baruch. We are the "new Israel," chosen by God, called to walk with Christ on the bright paths of wisdom in the "House of God . . . which is great and hath no end, and is high and immense."

7. Ezechiel. Dry bones, strewn over the fields, full of corruption, receive new life by (water and) the Spirit, rise up and walk in the glory of the risen Christ.

8. Isaias. This lesson tells of the seven women who came to *one man*, saying: "Let us be called by thy name." *Liturgically:* We came to the One Man, Christ, and are called by His name, Christians, privileged to live under His scepter in the new Jerusalem and bearing fruit as His branches.

Tract: "My beloved had a vineyard . . ."

Group III

9. Moses. The account is read of the paschal lamb. *Liturgically:* Christ is the true paschal Lamb with whose blood the doorposts, the hearts, of the faithful are sprinkled. In this most holy night by the mystery of the Lord's "passover" we will be freed from the tyranny of the hellish Pharaoh.

10. Jonas. We, the "new Ninivites," who have kept the past forty days in the sackcloth and ashes of mortification, are delivered from God's wrath by the new Jonas, Christ, who dwelt for three days and nights in the "belly" of the earth.

11. Deuteronomy. The new Moses, Christ, encourages us — now that we are about to enter (anew) into the promised land of the Church — to keep faithfully "the law of the Lord."

Tract: "Attend, O heaven and I will speak . . ."

12. Daniel. The last lesson (as in all vigil solemnities) speaks of the three youths whom God's loving kindness freed from the furnace of fire. *Liturgically:* As Christians we must never bow before the "golden statue of Nabuchodonosor," though it may mean suffering or even martyrdom. The divine "Daniel" will rescue us and lead us forth from the dungeon of darkness to the daylight of that liberty wherewith He has made us free.

One can readily see that these lessons and the explanations imparted by the bishop (or pope) after their reading are a classical example of catechetical instruction followed by the early Church, the Church that sat near the fountains, the Church of the glorious martyrs and noble "hundred-per centers." We of this "century of progress" might do well to look with humility into the methods of the infant Church.

IV

TOWARDS THE FONT

The long-expected hour has come when the desire of the catechumens is to be fulfilled. In procession they move to the font, chanting: "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God." Entering into the baptistery the celebrant chants: "Almighty, eternal God, be Thou present at these mysteries . . . and send forth the spirit of adoption to regenerate the new people whom the font of baptism will bring forth, that what is to be done by our humble ministry may be accomplished by Thine effective power."

1. The priest divides the water in the form of the cross, rendering fruitful the font, "the immaculate womb of Mother Church."

2. Now he touches the water with his anointed hand, that it may be holy and pure, and become a living and regenerating fountain to all that shall be washed in these waters of salvation.

3. Three times he blesses the water in the name of the living God, of the true God, of the holy God, with the victorious sign of the cross.

4. Now he divides it, sprinkling it to the four corners of the earth that as blessed streams of the new paradise it may bring salvation and divine life to the four ends of the earth.

5. Three times he breathes upon the water, imparting to it the warmth of the Holy Spirit, so that, besides the natural cleansing which water does for the body, it may also be efficacious for the purifying of souls.

6. We approach the climax! In a moment the celebrant will immerse into the virginal womb of the Church the life-imparting Christ-candle. Three times he inserts the candle into the font, deeper, deeper, and still deeper, each time singing, higher, higher, and still higher (the grandest gradation there is!): *Descendat in*

hanc plenitudinem fontis, "May the power of the Holy Spirit descend into all the water of this font."

7. And three times he breathes upon the water towards the candle (right, left, and middle) in the form of the Greek letter Psi (meaning life, spirit), saying: "And may it render the substance of this water fruitful for regeneration."

8. The celebrant now pours into the font of life the sacred oils consecrated on Holy Thursday by the apostolic hand of his Ordinary:

a. First, the oil of catechumens;
b. Then the sacred chrism;
c. Finally, a mixture of both, saying:

"May the mixture of chrism of sanctification, with the oil of unction, and the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost."

9. By the hidden virtue of His Godhead the Holy Spirit has made fruitful the font, the immaculate womb of Mother Church. Now let the catechumens come forth! Their hour is at hand. From this holy font they will be born unto God, become a heavenly offspring conceived in sanctification, be grafted on Christ the Vine, be born again into a new infancy of their Mother, the Church.

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

10. Let us rise and renew our baptismal promises, remembering gratefully our good parents, our sponsors, and God's priest who poured upon us the Christ-carrying waters. Together let us say the two most sacred prayers, the Apostles' Creed, consecrated by the blood of millions of martyrs, and the Our Father, born in the heart of our great High Priest and King:

"I believe in God the Father. . . ."
"Our Father who art in heaven. . . ."

V

TOWARDS THE PASCHAL SACRIFICE

Isti sunt agni novelli, "these are the new lambs who have proclaimed, Alleluia! They came but just now to the waters, and are filled with brightness. They stand before the Lamb clothed in white garments, and palms in their hands" (Responsory). Clothed in white robes and the burning candle in their hands the neophytes are led in procession from the font to the Eucharistic altar amid

the invocation of our triumphant brethren from every tribe and language and nation. *Sancta Maria, ora pro nobis! Sancte Petre, ora pro nobis!* When the celebrant and ministers reach the altar-steps they prostrate to adore the most high God who through His crucified and risen Son has wrought such wonderful deeds, in preparation also for the paschal Sacrifice in which the Lamb of God will render present his blessed Passion and glorious Resurrection, and nourish with His paschal flesh and blood His *newborn* and *renewed* members. "O wonderful condescension of Thy mercy towards us! O happy fault that merited so great a Redeemer!" (Exultet). *Kyrie eleison! Christe eleison! Kyrie eleison!*

Celebrant and ministers vested in the festive garments of joy enter. The paschal Sacrifice begins.

Gloria in excelsis Deo. . . . "O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. . . ." The subdeacon announces the precious message: "Brethren, if you have risen with Christ, seek the things that are above, not the things that are on earth. For you have died (in holy baptism) and your life is hidden with Christ in God. When Christ, your life, shall appear, then you too will appear with Him in glory."

Alleluia! Alleluia! Alleluia! The days of mourning and sorrow are past. Heaven and earth are reconciled through the blood of Jesus Christ. With holy joy and heartfelt thankfulness we may sing again the unending hymn of the angels: Alleluia! Give praise to the Lord, for He is good, for His mercy endureth forever."

The deacon brings us the glad tidings: ". . . . I know that you seek Jesus, who was crucified. He is not here, for He is risen, as He said. . . ." He is risen, risen in us. And we in Him. "Our life is hidden with Christ in God."

We offer bread and wine and ourselves to the divine Majesty. "It is truly meet and just, right and availing unto salvation, that at all times, but more especially on this day, we should extol Thy glory, O Lord, when Christ our Pasch is sacrificed. For He is the true Lamb that hath taken away the sins of the world, who by dying hath overcome our death, and by rising again hath restored our life" (Preface). The sacred action continues: "In holy fellowship we keep this most *holy night* of the Resurrection of our Lord Jesus Christ according to the flesh . . . we offer unto Thee this Sacrifice . . . bless it . . . that it may become for us the body and blood of Thy most beloved Son our Lord Jesus Christ. . . ."

The risen Lord stands in the midst of His disciples. Alleluia! To be our paschal Sacrifice and food. Alleluia! Through Him and with

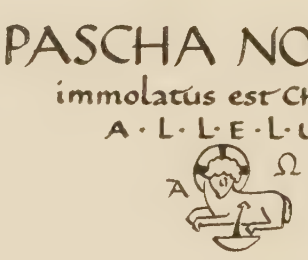
Him and in Him is to Thee, God the Father almighty, in the unity of the Holy Ghost, *all honor and glory!*

"May the body of our Lord Jesus Christ preserve thy soul unto life everlasting, Amen!" "Pour forth upon us, O Lord, the Spirit of Thy love, that by Thy loving kindness Thou mayest make us of one mind, whom Thou hast fed with this paschal sacrament."

Ite, missa est, alleluia, alleluia! Deo gratias, alleluia, alleluia. "O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave" . . . and into our hearts! "That Thou mightest redeem the slave, Thou gavest up Thine own Son" (Exultet).

"May the morning star find its flame alive, that *Star* which knows no setting, that *Star* which returning from hell (limbo) shone serenely upon mankind" (Exultet).

With the anthem, *Regina coeli laetare*, we shall close tonight's dramatization of the holiest, most venerable, and most beautiful *night* of the year, the "mother of all the vigils," hoping that and praying that, if it be in the adorable plan of God, we may in the not too distant future experience the joy of "the five wise virgins who took oil in the lamps and *at midnight* heard the cry: 'Behold the Bridegroom cometh, go ye forth to meet Christ the Lord.'"



Third Day

AUGUST 5

Feast of

THE DEDICATION OF THE CHURCH OF OUR LADY OF THE SNOW

Solemn Mass

Celebrant

RT. REV. AUGUSTINE F. HICKEY, V.G.

Archdiocese of Boston

Homilist

MOST REV. JOHN J. WRIGHT, D.D.

Auxiliary Bishop of Boston

HOMILY

MOTHER of God, intercede for us (Alleluia verse).

The classic pattern of the homily, dear Fathers, Sisters, and Brethren in Christ, requires that we seek the inspiration of our thought in the words of the day's liturgy. But in order to lift your thoughts to her for whose Mass we gather, let me first recall the pious legend which is commemorated by the feast we celebrate, The Dedication of the Church of Our Lady of the Snow.

The Church whose foundation today rejoices us is the glorious Basilica of St. Mary Major, in Rome. It is perhaps the largest, in many ways the noblest, of all the temples dedicated to the Blessed Mother of God. Some claim that it is the first church publicly consecrated to our Lady in that city of Rome whence the Vicar of her Son rules the universal Catholic Church. Its accumulated dignities account for the name, St. Mary *Major*, but quite as ancient among the Roman people is the title attached to it by popular devotion and by today's liturgy: The Church of our Lady of the Snow.

In the days of Pope Liberius, who ruled the Church of God from the year 352 until his death in 366, there lived in Rome a man named John who owned a farmland on the Esquiline hill. John and his wife loved God, but the joy of their virtuous life together was overshadowed by the sadness of entering old age without son or daughter to whom they might transmit their honored name, their temporal possessions, and the piety of their faith. Inspired by the latter, they resolved to make our Lady heiress of all their property and they asked of her some sign by which her good pleasure might be made known to them. One night as John lay dreaming a voice from on high bade him give to the Holy Father that portion of their land which they would find blanketed by snow on the following morning. Today we commemorate the event of that morning, August 5, 358, when a mantle of snow miraculously appeared on the slopes of his farm. John instantly sought out the Holy Father and found that Pope Liberius had similarly received an inspiration from heaven which had commanded him to build a great church to the honor of the Virgin Mother of God, whose spotless purity a miracle of snow would symbolize. And so that morning in August, the hottest month in all the Roman year, the Holy Father traced in the heaven-sent

snow the outlines of the glorious church which stands to this day in tribute to the purity of our Blessed Lady.

My dear brethren, we may well ask ourselves why this greatest of all the churches dedicated to Mary, this most ancient of existing temples reared in her honor and most privileged of basilicas bearing her name, commemorates her purity? Of all the attributes of Mary her purity seems most to fascinate our minds and fire our hearts. Why is this? Why does her purity preoccupy us so? We are a race, we human beings, enamored of beauty. Mary is the Mother Most Amiable, Most Admirable, the Mystical Rose, the House of Gold, the Morning Star; but few temples have been reared by us who love beauty to celebrate these fair attributes of the most beautiful of all the King's daughters. Why is it always her purity to which our thoughts are turned? We are a people awed by wisdom. Mary is the Virgin Most Prudent, the Seat of Wisdom, the Queen of Patriarchs, Prophets and Apostles; but few, indeed, are the great shrines dedicated to these venerable qualities. We are prone to cultivate fame and those who possess it. Mary is the Virgin Most Renowned, the Vessel of Honor, of Singular Devotion, the Queen of All Saints; yet no common instinct impels us to hail her under these proud titles of acclaim. We are a nation avid for power. Mary is the Virgin Most Powerful, the Tower of David, the Strength of the Weak, the Help of Christians. The liturgy speaks of her as being of commanding strength, a strength like that of an army, unconquerable and compact; and yet, except in time of afflictions and of great need, we do not seem to pay tribute to Mary in terms of her power. Always we are preoccupied by her purity. Of all her attributes this most haunts us; of all her qualities this one most calls out to us, bows our heads in prayer alike of petition and of praise. Mother Most Pure! Thus under every sky the believing breathe to her their love and need. *Ave Maria! undefiled. . . . Ave Maria stainless styled!* Thus even the unbelieving cry. *Purer than foam on central ocean tost!* Thus the heretic his tribute pays. Mother Fairest! Mother Purest! Virgin Most Pure! This is the constant song of those who love her most.

Why does her purity so preoccupy our minds, so inflame our hearts? Perhaps it is because in no wise are we so pathetically alien to her. Wisdom we have in part; knowledge, alas! Sometimes we are surfeited with it. Power we have of a kind, and fame is the food on which we grow fat. With all her other qualities we can make some show of kinship. But, O my Fathers, Sisters, Brethren, the most strong, the most wise, the most fair, the most renowned of us must bow our heads whenever there is mention of the purity of the Mother of God!

The liturgy, quite as much as popular lore or the poet's song, proclaims her purity. Theology unravels all its implications in propositions which admit of no debate. But that same theology reminds us at every turn of our impurity, our tainted nature. And if the poets have best sung her purity, a poet, too, most accurately confessed our confusion:

Dark Angel, with thine aching lust
To rid the world of penitence:
Malicious Angel, who still dost
My soul such subtile violence!

Because of thee, no thought, no thing,
Abides for me undesecrate: . . .

When music sounds, then changest thou
Its silvery to a sultry fire:
Nor will thine envious heart allow
Delight untortured by desire.

Through thee, the gracious Muses turn
To Furies, O mine Enemy!
And all the things of beauty burn
With flames of evil ecstasy.

Because of thee, the land of dreams
Becomes a gathering place of fears:
Until tormented slumber seems
One vehemence of useless tears.

When sunlight glows upon the flowers,
Or ripples down the dancing sea:
Thou, with thy troop of passionate powers,
Beleaguerest, bewilderest, me. . . .

Within the breath of autumn woods,
Within the winter silences:
Thy venomous spirit stirs and broods,
O Master of impieties!

Apples of ashes, golden bright;
Waters of bitterness, how sweet!
O banqueting of foul delight,
Prepared by thee, dark Paraclete! . . .

Save only Mary, every child of Adam knows full well the meaning of these lines. And out of our knowledge comes the prayer, pathetic but sincere, in which we hail her purity.

The chasm between Mary and ourselves created by her singular purity and our defilement finds her alone on the one side and all human kind without exception on the other. Even the greatest of our saints, except only Mary, at one time or another have been averted from God: be this said unto our consolation. Indeed, as the eagle-preacher reminds us, Christ entrusted the highest offices within His gift to sinners. The supreme charge over His flock He gave to Peter who denied Him. The first of His evangelists was the publican, Matthew. Last to leave His Cross, first recipient of His Easter blessing, was the Magdalen. The foremost of His preachers was Paul, who persecuted the Church of God and who acknowledges on his every page his guilt before God and men. So has it been ever since in the history of His Church. Not the just and innocent, but converted sinners are typically chosen to serve Him. All those closest to Him except only Mary, His Mother, were from among them. She alone was conceived holy in the sight of God, cleansed at the moment of conception, immaculate and pure from the first primeval moment when God Himself first thought of her!

Again, why? Christ chose sinners, even for high places in His apostolate, because there are literally none among all mankind, not even saints, who are not penitents. He did not call into being a special breed of men to be His priests and prophets and co-workers because in one subtle sense, a sense of which the Holy Saturday liturgy so beautifully reminds us, it was better, so to say, that those who would be His apostles be themselves sinners. He chose them for others. He chose Mary for Himself. He chose those whom He would send to others from among sinners in order that they might the more persuasively announce His mercy, and the better understand the pathos of our sin. His whole plan of redemption required that He restore confidence to souls discouraged by guilt, that He give true peace of mind to lives disordered by sin. Therefore He chose penitent sinners rather than angels to be the preachers of His Gospel. For who could better preach the divine mercy than those who personally have tasted it: those who can say with St. Paul that Christ came into this world to save sinners . . . sinners of whom I am the chief?

But for Himself the God in Christ could fashion only a being of privileged purity. Those who would be the human channels of life of our souls He would providentially choose from among the defiled, but she who would be the channel of *His* humanity must

have a purity somehow in conformity with His own. Two loves were destined to be blended in the heart of Mary: she was to give her Son the love due to a God, and to her God the love due to a Son. The love for her Son would be an impulse of nature; the love of her God an impulse of grace. And just as her Son was one with her God, so nature and grace, the two loves in Mary, unlike, alas, those which war within us, were intimately blended, and grace was present from the first moment that nature existed in her, and both were united in the single love of her most pure heart.

Sinners are chosen to be our apostles because we ourselves are sinners. Mary was conceived and created spotless because the flesh

which was to come from her must mirror the purity of the God who would wear it.

We who profess the ancient Christian faith concerning Mary and who cherish her with a special love inspired by that faith know all these things, yet we are not forgetful of the source of her perfection. Perfectly as Mary's innocence foreshadowed that of Christ, it was, as we well know, entirely different from His. Christ was all pure by a perfection His by right; Mary was pure by privilege of her office. Christ was total purity itself; Mary was purity totally bestowed. Christ was sinless by nature; Mary by grace, by God's favor. In Christ we adore the very source of innocence; in Mary we admire the perfect reflection of its power. Christ wins for us by His purity our sanctification, the means to our cleansing. Mary exemplifies in her purity the possibilities of our poor flesh when God is all and in all. Mary, full of grace, bearing the Lord among us, is blessed among women; but she is still a woman, still flesh of our flesh, yet a pledge of what we may become in some degree through co-operation with the grace allotted to us whenever we, too, receive the Lord within us.

There are few among us so defiled that the thought of Mary's purity does not serve to inspire us, to lift not merely our eyes but our very selves to the heaven which produced and received her most pure flesh. We all become the things we love. The love of earthly things makes us earthly. The love of vile things makes us vile. The love of heaven makes us heavenly. The love of divine

things makes us somehow divine. The love of Mary makes us pure.

My dear brethren, the purity of Mary fascinates us precisely because we are ourselves so stained and because by her purity she is lifted immeasurably apart from us. But the purity of Mary does not dismay us or drive us from her, as great innocence of life in others is sometimes a reproach to those who have lost their own and seems to reprove, even to repel, the guilty. But the purity of Mary, by divine ingenuity, does not reproach us or put us to confused shame. On the contrary, it is our solace and hope of salvation. It is because of her purity — a strange, consoling paradox — that we who are defiled can find in her not the portent of our punishment but the pledge of our own purification; it is sinners, not saints confirmed in grace, who cry out "our life, our sweetness, and our hope" so confidently to the spotless Virgin, miraculous among us in her purity as Christmas snows in Roman summer.

O holy Virgin, in the midst of the joys of heaven, do not forget the sadness of the earth. Look with kindness on those who suffer, who are bewildered by difficulties, who are scarred and soiled by the sins of this life. Have pity on those who love, but are separated. Have pity on the loneliness of our hearts. Have pity on the feebleness of our faith. Have pity on the objects of our tenderness. Have pity on those who weep, on those who pray, on those who fear. Mother of God, intercede for us, give us the peace of purity. Amen!

MORNING SESSION

(August 5)

Chairman: Rev. William Busch, St. Paul, Minn.

UNTO FULL STATURE

Rev. Godfrey Diekmann, O.S.B.
Editor of *Orate Fratres*
Collegeville, Minn.

The topic assigned me has been entitled "Unto Full Stature." You have no doubt heard much, in these past two days, of baptism as the sacrament of *initiation*. Such of course it is. But it is only the first step of the complete initiation into Christ. According to the most ancient and unanimous Christian tradition, there are three sacraments of initiation: baptism, confirmation, and the Eucharist. (And it is no accident that these three are enumerated first and in that order in our listing of the seven sacraments.) Only with these three does a person experience the full Christian life; only through them can he grow unto full stature. That these three belong together is brought out already by the fact that, for centuries, they were conferred together in immediate succession.

In other words, in order to understand baptism more adequately, we cannot view it in isolation, but must consider it in relation to confirmation and the Eucharist. These three are a sort of sacramental trinity, by which the life of the Trinity, of the triune God, comes to fruition in us.

Let us recall that Christianity is not so much a doctrine, a philosophy, or even a way of life. It is rather a *fact* in which we must take part. That fact is Christ the Redeemer, living and active among us in His redemptive acts. "My delights were to be with the children of men." [1] Christianity is an historical religion, yes; but it is a contemporary, a present divine fact too — and *for us* that is even more relevant. The Church is not merely a so-

[1] Prov. 8:31.

ciety historically founded by the God-man, in which the business of salvation is infallibly dispensed to successive generations of men. Christ becomes incarnate, is incarnate, in each generation, in our generation — as Cardinal Suhard stressed in his magnificent pastoral, *Growth or Decline*.[2] Christ the *Redeemer* is speaking when He says: "I am with you all days, even unto the consummation of the world." [3] He is *active* in our midst *as* Redeemer: His redemptive work is re-enacted, is realized in the liturgy, in the sacraments above all. As St. Leo the Great phrased it in a monumental sentence: "What was visible in the life of Christ has passed over into the sacraments." [4] The sacraments, the liturgy, is the continuation of the sublime mystery of the Son's epiphany among men.

It is Christ the High Priest who is the true minister, the principal agent, in all the sacraments. The human priest acts in the person of Christ (as St. Thomas tells us in so many words). In the Eucharist Christ is present substantially. But in the other sacraments, too, Christ is present.[5] In them the glorified Christ acts in and through His lawfully constituted ministers. The other sacraments can then be considered as so many activities by which Christ prepares us for fullest incorporation and union with Him in the Eucharist. The redeeming act, realized perfectly and to the full in the Eucharist, is *extended* through and by means of the other sacraments. In fact, St. Thomas does not hesitate to state that the other sacraments partake somehow even of the sacrificial character of the Eucharist.[6]

Applying this to the discussion of the three sacraments of initiation, I intend to follow the lead which St. Cyril of Jerusalem has given us in his *Catecheses*, composed about the year 350. (His witness enjoys a special authority: for he was declared a Doctor of the Church on the basis of his teaching concerning baptism, confirmation, and the Eucharist.) [7]

According to St. Cyril, baptism is not merely the remission of sin, or further, the grace of adoption. He insists, with all the eloquence at his command, that it is *first of all* a sharing, through the

[2] Fides Press, South Bend, Ind., 1948.
[3] Matt. 28:20.
[4] *Quod itaque Redemptoris nostri conspicuum fuit, in sacramenta transivit.* Serm. 74, 2, For the Ascension (*P.L.* LIV, 398).
[5] Cf. encyclical, *Mediator Dei*, especially nos. 20, 165.
[6] *Summa* III, q. 73, a. 4, ad 2.
[7] Recently scholars have inclined to the view that St. Cyril is not the author of the five final "mystagogical catecheses" which here chiefly come into question, but that these derive from the early fifth century. Even if this were proved, their doctrinal importance remains unimpaired.

sacramental sign, in the Passion and Resurrection of Christ. He insists that St. Paul's famous description of baptism in Romans, chapter 6, must be taken literally: we are baptized, i.e., dipped, plunged into, Christ's death and rising. (Remission of sin, receiving of life, is the *result*, not the primary thing that happens in baptism.)

Our baptism, then, is our entry, our introit, into Christ's glorious Passion and death in a most real sense: not as a result of our striving, not depending on human effort and will, but as a gratuitous gift of God. Our sharing in the Passion and Resurrection of Christ through baptism points to our sharing in Christ's Passion and Resurrection which is the Mass. Baptism derives its efficacy from the Cross: and so the baptized Christian must of necessity tend toward the Cross, the Mass. We must instinctively strive for the Mass, exercise *our new life* and character in the Mass. In baptism Christians have become sharers in the priesthood of Christ. Exercising that priesthood, offering the Holy Sacrifice of the Mass in the manner possible to them (i.e., through and with the ordained priest) is, as the Council of Trent says, the greatest act the baptized laity can perform. Or, as St. Thomas tells us succinctly, baptism is a deputation to cult.

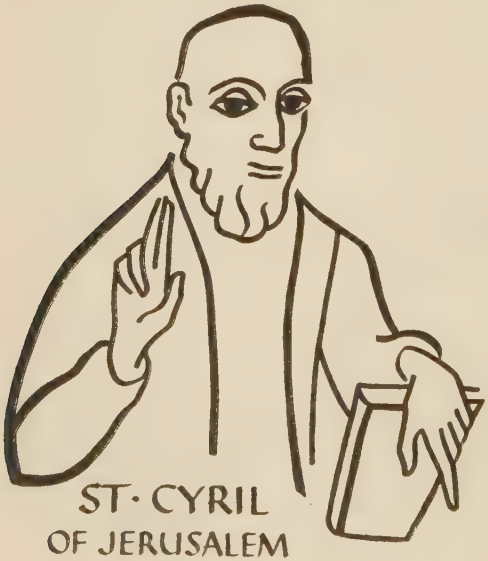
Moreover, just as by nature we instinctively eat and drink, so instinctively, by the supernatural instinct which is the Holy Spirit operative within us, we must desire the *lac et mel*, the food of the Eucharist. As an infant instinctively searches for its mother's breast, so the baptized must yearn to be filled at the breasts of his spiritual Mother's consolation: *quasimodo geniti infantes*. He must *instinctively* yearn: forced feeding is a sign of ill health. When therefore reception of Holy Communion had to be imposed by law in the thirteenth century (called by some "the greatest"!) it was a sign that the spiritual disease infecting Christendom was already well advanced. Receiving Holy Communion should not be the result of legal pressure: it should be an internal urge! Here especially is it true that *caritas Christi urget nos*, "the charity of Christ impels us."

This relation of baptism to the Eucharist is clearly manifest in our present Mass rite. The Mass as a whole is introduced by the *Asperges*, the great sacramental of baptism. Then the Creed, which is the solemn renewal of our baptismal vows, leads us into the Mass of the Faithful. And the great baptismal prayer, the Our Father, invites us to approach the holy table.

Of confirmation, St. Cyril says: "Having been baptized into

Christ, and put on Christ, you have been made conformable to the Son of God. . . . Being therefore made partakers of Christ, you are properly called 'Christs,' and of you God said: 'Touch not my Christs, or anointed.' Now you were made Christs by receiving the seal of the Holy Ghost; and all things were in an image (or sign: sacrament) wrought in you, because you are the images of Christ." [8] Then he describes how Christ was anointed by the Holy Ghost at the Jordan, that He might now begin His public ministry; and how, what happened to Christ, happens also to us by the anointing with holy chrism which we call confirmation. "Thus truly," he concludes, "we have been made partakers and fellows of Christ."

The sharing in the priestly power, initially conferred by baptism, is complemented therefore by the sharing in priestly power conferred in confirmation. In the latter case, however, it is more specifically the priestly power to be exercised in *our public ministry*, i.e., in our relations with our fellow men, in the service of holy Church. And as Christ's public ministry led up to and culminated in His glorious sacrificial death, so our life as confirmed, too, finds its magnet, or rather, its source and fulfillment in the Holy Sacrifice. As Christ was impelled by the Holy Ghost to enter into His glorious death, so we likewise are driven by the Holy Spirit of love to surrender ourselves with Christ in Holy Mass. And this surrender, and it alone, can give true value and efficacy to our life of apostolate or "ministry."



About the Holy Eucharist, as treated by St. Cyril, it is enough to state that it means the ultimate and most complete union with Christ. By it, he says, we become *concorporei et consanguinei*, "of the same flesh and blood." The Eucharist, in a word, is at the same time the *source* and the *goal* of baptism and confirmation.

Baptism, confirmation, and the Eucharist therefore are the sacramental

[8] Third Mystagogical Catechesis.

foundations of full Christian life and living. I would like to draw an important conclusion, namely, that the Christian virtues, by which our Christian life is exercised, can be understood and practiced rightly only in terms of these sacraments: they have their source in and become operative chiefly through them. The life of virtue (Christian morals) is not a separate compartment of Christian living: it makes sense only as the overflow of the sacraments, it is rooted radically in the sacraments.

I think a good illustration of that fact can be found in the case of the greatest of the virtues, the theological virtues of faith, hope, and charity. Strictly speaking, all three are infused, or intensified, by each of the sacraments. And yet there is also a special correlation between this trinity of basic sacraments and this trinity of basic virtues. Baptism is in a very real sense the sacrament of faith, confirmation the sacrament of hope, and the Holy Eucharist the sacrament of charity.

Baptism and faith. These are associated constantly in Scripture: e.g.: "He who believes and is baptized shall be saved." [9] In the rite of baptism, too, the association is striking: "What dost thou seek of the Church of God?" "Faith." "What doth faith bring thee to?" "Life everlasting." It would almost seem as if faith and not baptism itself were the important thing at stake in this rite. And the positive baptismal vows (not the negative renunciations) are phrased in terms of faith: "Do you *believe* in God the Father, etc." Hence, also, by common usage the baptized are simply called "the faithful." And St. Thomas casually remarks: "Baptism is called the sacrament of faith, which is the foundation of the spiritual life." [10]

Confirmation in its turn corresponds more to the virtue of hope. As at Pentecost, the Holy Spirit in confirmation is sent upon the faithful in His role as Paraclete, as the Comforter, the Strengthener. They are anointed *ad robur:* that they may be strong in doing Christian battle; that they may have *courage* in facing the superhuman tasks of the apostolate that lie ahead. Especially in our day, fear gnaws at the hearts and robs them of strength, undermines their courage to work. The great temptation of modern times is despair. It is the terrible reaction to the false optimism, the human self-reliance which characterized Western civilization from the age of humanism, through the Renaissance, the age of enlightenment, and the scientific age. Courage and hope, *hope in God*, is what we desperately need to live human, Christian lives. (That is perhaps one reason why Peguy, the prophet and singer

[9] Mark 16:16.
[10] *Summa* III, q. 73, a. 3, ad 3.

of hope, finds such an eager audience today.) Only the divine Comforter, strengthening us in His sacrament, can be the sure foundation of hope. It is not a mere accident of theological history that the sacrament of confirmation, and devotion to the Holy Spirit, are being stressed today more than ever before. Only in the strength of divine hope can the confirmed lay apostle dare to work in and for a de-Christianized world, as the Apostles dared, after Pentecost, to brave a pagan and unchristianized empire. Only as a confirmed Christian can he rationally avoid being overwhelmed by the black night of despair. "Now may the God of hope fill you with all joy and peace . . . that you may abound in hope and in the power of the Holy Spirit." [11]

Thou of Comforters the best,
Thou the soul's most welcome guest,
Sweet refreshment here below.

In our labor, rest most sweet,
Grateful coolness in the heat,
Solace in the midst of woe.[12]

Now there remain these three: faith, hope, and charity; but the greatest of these is charity. Now there are these three: baptism, confirmation, and the Holy Eucharist; but the greatest of these is the Eucharist.

That the *Eucharist* is above all and before all else the sacrament of *charity* needs no elaborate proof. Scripture and tradition, our own Christian conscience, bear joyful and unanimous witness. As Sacrifice, it is the re-enactment of Christ's *loving* surrender of Himself for us, even unto death. As Banquet it is a communion, a love-meal that unites the whole family of God to one another by uniting them to Christ. It was at the *Last Supper* that Christ told us about the vine and branches, and delivered His burning discourse on fraternal charity. And St. Paul, in I Corinthians, written to heal a schism, to overcome fraternal *un*-charity, observes the same sequence: in chapter 11 he reports the institution of the Eucharist, in chapter 12 he gives us his famous description of the mystical body, and in chapter 13 he sings his canticle of praise of fraternal charity. "We, though many, are *one body*, all of us who partake of the one bread," he declares.[13] *Sacramentum unitatis*, *vinculum caritatis*, "the sacrament of unity, the bond of

[11] Rom. 15:13.
[12] Pentecost Sequence.
[13] I Cor. 10:17.

charity," St. Augustine calls the Eucharist. And St. Thomas Aquinas, in his turn, emphasizes nothing so much in his articles on the Eucharist as that "the fruit of this sacrament is the unity of the mystical body." [14] Holy Communion is the sacrament that builds up the communion of saints. Leo XIII rightly therefore reminds us that the frequent meeting at the common Eucharistic meal was the reason why the early Christians loved one another as they did. They were of one mind and one heart *because* they persevered in common prayer and the Breaking of Bread. Nor is it mere chance, and nothing more, that in our own day Pius X's decrees on frequent Communion preceded in point of time our reawakening to the doctrine of the mystical body, the doctrine of our common life and love and brotherhood. Man needed a special commandment ordering him to love his fellow man; and Christ gave man a special sacrament enabling him to carry out this command: the sacrament of the Eucharist.

Baptism, confirmation, and the Eucharist: faith, hope, and charity. And as baptism and confirmation lead up to and are perfected in the Eucharist so also the faith of baptism and the hope of confirmation are stirred up, renewed, and perfected in the charity of the Eucharist.

The faith of the baptized nowhere becomes more operative than in Holy Mass. The entire instruction part of the Mass (the so-called Mass of the Catechumens) has the one purpose of deepening the faith of the participants (*fides ex auditu*). And the Sacrifice proper, the *Mysterium fidei*, the Mass of the *Faithful*, is the great public act of faith of the entire Church in her crucified and risen Savior.

Similarly, the hope of the confirmed finds its public and solemn expression above all in the celebration of the Eucharist. There the zeal of the lay apostle finds its final consecration; there his hopeful activity in the cause of God becomes united to the redeeming activity of Christ Himself, to the *actio*, the action of the Mass. There he learns to obey the injunction of Christ: not only to give up what is hindering his advance, but the decisive "Come, *follow Me*." Follow Me — no questions asked about why and whereunto, no if's and but's. It is the courageous plunge into the unknown, the complete surrender to God's holy will, which only hope, when rooted in charity, when strengthened by the Sacrifice and Sacrament of Charity, dares venture.

I have attempted to show, thus briefly, how the three sacraments of initiation, the sacraments that bring us the fullness of

[14] *Summa* III, q. 73, a. 3.

Christ-life, are also the sources of Christian *living* by means of the three theological virtues. Only because we *have* the Christ-life can we perform Christlike actions. And *because* we have the life, we *must* act in a Christlike manner. The gift becomes an obligation. This is true not only in regard to the theological virtues, but also in regard to the moral virtues. It all seems too obvious. For it is nothing else than the application of the universally valid principle, *agere sequitur esse*, "action follows being." A thing must act according to its being. It *is* all so obvious when expressed thus in principle. And yet how we have managed to obscure it in practice to our very, very great spiritual loss. We have made of Christianity a system of moralizing — do this and don't do that, almost as if we were still in the Old Testament. Christian life becomes a matter of laboriously striving to imitate the example of Christ, a painful and discouragingly slow process, in which we are helped by the grace of God, and in which we persevere because we want to get to heaven (or perhaps, really, only to avoid hell). The emphasis is almost solely on *our* effort. And the result? Well, let's say that, by and large, it is not exactly worth boasting about, and leave it at that.

What is worst of all, underlying this outlook and basically vitiating our effort, is a sort of hidden Pelagianism: the unconscious assumption that we ourselves can and must work out our own salvation. Cardinal Villeneuve of Quebec spoke once of the many-headed hydra of Pelagianism which crops up constantly through the ages. It threatens especially in our moralistic emphases. It was present and widespread at the time of the Reformation.[15] People had to a large extent lost contact with the sacraments: they failed to appreciate that it is through the sacraments that Christ redeems us; moral effort became separated from its sacramental sources, which alone make it possible and fruitful. Christian action had become disjointed from Christian being. The moral emphasis superseded the sacramental, or ontological. And the result was less morality; and what there was of it was a dreary enough process. They were worlds apart from Christianity as a "glad tidings," from the "making melody in your hearts" to which St. Paul exhorts us. But aren't we too?

Agere sequitur esse. Action *follows* being. Christian living is possible only because of God's life in us.

Christ Himself indicated the right order of things: "Go, therefore, and make disciples of all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Spirit, teaching

[15] See the remarkable study by Joseph Lortz, *Die Reformation in Deutschland*, 2 vols. (2nd ed.; Freiburg in Breisgau: Herder, 1941).

them *to observe* all things whatsoever I have commanded you." [16] In virtue of the sacraments Christ lives and Christ operates in us. His image has been impressed on us by baptism and confirmation, is constantly being renewed and deepened in us by Holy Communion. Now we *can* and must show forth that image to angels and to men in our actions. St. Paul, who exults in his calling, in his election, does not cease telling us: "You *have* put on Christ" (in the sacraments); and in the same breath, as it were, he continues, "Therefore, put ye on Christ" (in your actions). It is not a question of doing less, of less effort on our part in virtuous acts; God forbid. It is a question of doing *more* and doing it differently, in a new vision of faith: of doing it confidently and joyfully, because we know that in Him, in Christ, we can do all things.[17]

Christianity is a glad tidings; not a hard bargain which God drives with man. We are not mere creatures, doing our best, and hoping for a future union with God as a reward. Christianity is not just a ladder that we must climb by our good works in order finally to achieve heaven. By the sacraments we are *already* on the divine level, we *are* sons of God, citizens of heaven. And all our moral effort now consists essentially in putting away the human hindrances that prevent the divine life from flowering in us. Morality does not so much mean becoming something, as rather being something. Be yourself. Act your age. Or, more elegantly, in the words of St. Leo the Great: "Christian, remember thy dignity." Walk worthy of the calling with which you have been called. Walk worthy of the sacraments by which Christ lives, and wishes to act, in you. The moral life is not something which we can choose to carry out at our own pace, just so long as we manage to "slip into heaven" at the last through an act of perfect contrition. It is a *divine urgency* in us, a life that demands growth, a divine urgency that may not be denied except at the risk of total loss.

This relationship of morals and sacraments is beautifully illustrated in some of the early sacramental texts. Thus St. Hippolytus in his *Apostolic Tradition* (a. 213), after describing the Paschal Mass, adds: "And when these things (i.e., the Communion rites) have been accomplished, let each one hasten to do good works, to please God and to live aright, devoting himself to

[16] Matt. 28:19–20.

[17] St. Paul certainly moralizes, and at length; but he does so on the basis of an ontological stress. In Eph. 5:1–9 (used for the Epistle of the Third Sunday of Lent), in which he gives a whole program of living, he always comes back to the same motivation: 1) Be ye followers of Christ, *as most dear children.* 2) Avoid sin, avoid fornication, let it not so much as be named among you, *as becometh saints.* 3) *You are now light in the Lord:* walk then *as children of light.*

the Church, practicing the things he has learned, advancing in the service of God" (n. 23). And St. Justin Martyr, a full generation earlier, having described the sacraments of initiation, states: "And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ." [18]

If the first centuries of the Church were a springtime of Christian living, the reason is to be sought in a vivid realization of the height of divine life and dignity to which God's love had raised them by the sacraments. [19] St. Leo's "O Christian, remember thy dignity" could be multiplied an indefinite number of times. But God's arm is not shortened. The fountains of grace spring up as fresh and abundantly now as in those times. Or rather, since Pius X's decree of frequent and daily Communion, those fountains are more available to us than they were to the first generation's Christians. The fruit of moral and holy lives should not be lacking.

To illustrate how the sacramental emphasis can motivate the life of virtue, allow me to adduce an example. You, as laity, instinctively expect a holy manner of life from your clergy, and you are rightly scandalized if they do not live up to Christly ideals. You expect holiness, or at least a striving for holiness, of them. Why? Because you know that God has *called* them, that He has set them aside from the world, that He has consecrated them as His very own.

But the very same identical reasoning applies to yourself. When St. Paul exults in his calling, he is not speaking primarily of his priestly or episcopal vocation. He is speaking of his vocation as a member of Christ, of our common vocation. I stand before you as a priest in holy orders. The highest motivation for my striving for holiness is the knowledge that God has consecrated me; that He has chosen me for Himself, that I am no longer my own. It is not false humility, but only common sense realism, to state that many among you, and certainly thousands and millions of lay Catholic men would be much better and more holy priests than I am, if God had willed to choose them for the priesthood. But He willed in His mercy to call me; I am His in fact, I must be His in deed. But I also stand here before you to state that there is, correspondingly, no more reason why I should be zealous in my

[18] *First Apology, 67.*

[19] A realization so vivid that for several centuries, the discipline of only one penance in a lifetime generally obtained. Our Christian ancestors had a sense of height, and consequently also of depth: a horror for sin.

priestly ministry, than that you be holy and zealous in your own lives as laity. You also have been elected, called, out of millions; you have been consecrated by baptism and confirmation; you also can feed on the Bread of holiness. "Stir up the grace that is in you!"

Holy Mother Church urges us equally, in a beautiful secret prayer that she uses twice, on the Fourth Sunday after Easter and the Eighteenth after Pentecost: "O God, who through our sharing in this revered Sacrifice, dost make us partakers of the one supreme Godhead: grant we beseech Thee, that having come to an understanding of (this) Thy truth, we may realize it (i.e., carry it into practice) by worthy lives. Through Christ our Lord." And the *Ite, missa est* at the end of Mass is not just a good occasion for the deacon to exercise his vocal chords (or his humility, as the case may be). It is the solemn echo by the Church of Christ's solemn command: Why do you stand all the day idle? *Ite in vineam meam!* Go you also into My vineyard!

From all the above, it should be evident that the life of virtue is not a separate department of Christian life, but is based on, and should be the overflow of, the three sacraments of initiation. The same holds true of the mystical life. Perhaps it is even more important to stress this aspect. In the eyes of most, the mystical life is something quite remote, esoteric, and very rare. There seems to be such a separation between it and the ordinary life of the sacraments, or the normal Christian living, that few dare to aspire to it. In fact, most look upon it almost with suspicion. And that means, to put it boldly, that we have been deprived of our great and rightful heritage.

In our own day, owing largely to a renewed appreciation of the role of the sacraments in Christian perfection, there is also a growing conviction that the mystical life is an organic flowering and development of the divine life given us in the sacraments; that it is not a *new* world, but the divine operation of the sacraments in its highest form. [20]

The historical description of the spiritual life in terms of the purgative, illuminative, and unitive way corresponds, really, to the sacraments of baptism, confirmation, and the Eucharist. Baptism is a permanent sacrament, the permanent basis of the purgative life. (In comparison to confirmation, baptism does stress more the aspect of renunciation, detachment.) Confirmation in

[20] Cf. Garrigou-Lagrange, *Christian Perfection and Contemplation* (which interprets the doctrine of St. Thomas); Anselm Stolz, *Doctrine of Christian Perfection* (which presents the same thesis on the basis of the Fathers). See also Abbot Butler's *Western Mysticism* and Stolz's article "Mysticism as Normal Flowering of the Sacramental Life," *Orate Fratres*, XVII, 393–7, 447–455.

turn activates the illuminative way: it is the life-long, divine anointing for positive progress in the life of virtue, for correspondence to the gifts of the Spirit. In the Eucharist, finally, we have the source of the unitive way. In it we are granted the highest objective, sacramental, union with the God-man, a union of love which then becomes a subjective experience in contemplation.[21]

The same conclusion, of relationship between these three sacraments and the "stages" of the spiritual life, is brought out luminously in a traditional description of these sacraments, found especially in the Eastern Fathers and in our liturgy. Presupposing St. John's preferred figure of Spouse and Bride, the Eucharist as "Covenant" is the nuptial feast, the love feast of Christ and His Bride. Baptism and confirmation, in turn, are the preparation of the Bride for this nuptial celebration. Baptism, in this context, corresponds to the ancient custom of the ceremonial bath, a holy cleansing, of the bride. St. Paul had this in mind when he wrote: "Husbands, love your wives, just as Christ also loved the Church, and delivered himself up for her, that he might sanctify her, *cleansing her in the bath of water* . . . that he might present to himself the Church . . . not having spot or wrinkle . . . without blemish." [22] It is the underlying thought also of the famous *Benedictus* antiphon for the feast of Epiphany: "Today the Church has been joined to her celestial Bridegroom . . . for in the Jordan, Christ washed away her faults." (Baptism, accordingly, is the "purgation" of the Bride, or the people of God.) After the ceremonial washing and cleansing, the bride was then ceremoniously anointed with precious ointments — as the Church was anointed by the Spirit at Pentecost, as the faithful are anointed in the sacrament of confirmation (cf. confirmation as "illumination"). Thus prepared, the bride was led to the bridegroom; thus prepared, by baptism and confirmation, the Bride of Christ, the Church, advances to the nuptial feast of Eucharistic union — the nuptials which rejoice the Bride in contemplative union.[23]

In fine, baptism, confirmation, and the Eucharist contain essentially the whole story of man's love-union with Christ: they are the foundation on which all else is built — the life of virtue, the life also of mystical union. "I exhort you, therefore, to walk in a manner worthy of the calling with which you were called . . . until

[21] A classical description of the three sacraments of initiation and their flowering in the mystical life is that of Nicolas Cabasilas (d. 1371), *De vita in Christo* (*P.G.* CL, 493–726).
[22] Eph. 5:25 ff.
[23] Cf. Odo Casel, "Die Tauge als Brautbad der Kirche," *Jahrbuch fuer Liturgiewissenschaft*, V, 144–47.

we all attain . . . to perfect manhood, to the mature measure of the fullness of Christ." [24]

AFTERNOON SESSION

(August 5)

THE POPES AND CONGREGATIONAL SINGING [1]

Rev. Thomas Dennehy

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Last year, Pope Pius XII issued his encyclical letter on the liturgy, *Mediator Dei*. Since it was some time before the translation was available, we had to content ourselves with digests of the *Mediator Dei* made by the newspapers, with headlines which were frequently, if not shocking, at least startling. They seemed unfavorable toward the Liturgical Movement; but by now we have all laid aside our fears, knowing that the advance publicity was hardly worthy of the memorable encyclical thus reviewed.

I think it is in place, first of all, to show what *is* the mind of the Holy Father as regards the chant and sacred polyphonic music *from his own words*, especially because one of the headlines, concerning the chant and polyphony, gave a negative coloring to the Pope's words, while positive points were not spoken of so clearly.

Pope Pius XII first confirmed the norms already established by his predecessors, Pius X and Pius XI, regarding the restoration of the chant to the people.

"As regards music, let the clear and guiding norms of the

[24] Eph. 4:1, 13.

[1] This paper forms a resume of an informal lecture-discussion conducted by Father Dennehy on Gregorian chant and sacred polyphony at the Boston Week. — The *Mediator Dei*, of which Fr. Dennehy makes mention in his opening lines, was issued by Pope Pius XII on Nov. 20, 1947.

Apostolic See be scrupulously observed. Gregorian chant, which the Roman Church considers her own as handed down from antiquity and kept under her close tutelage, is proposed to the faithful as belonging to them also. In certain parts of the Liturgy the Church definitely prescribes it; it makes the celebration of the Sacred Mysteries not only more dignified and solemn but helps very much to increase the faith and devotion of the congregation. For this reason, Our Predecessors of immortal memory, Pius X and Pius XI, decreed — and We are happy to confirm with Our authority the norms laid down by them — that in Seminaries and Religious Institutes, Gregorian chant be diligently and zealously promoted, and moreover that the old "*Scholae Cantorum*" be restored, at least in the principal churches; this has already been done with happy results in not a few places." [2]

Then Pius XII, borrowing his predecessor's words, shows the utter necessity of this restoration of the chant as the means of turning our faithful from mute spectators to active and devout worshipers. Indeed, the Holy Father soars to great heights in showing us that in thus singing in unison we are but imitating the choirs of heaven.

"Besides, 'so that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people. Indeed it is very necessary that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the Liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms. If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular.' A congregation that is devoutly present at the Sacrifice, in which Our Saviour, together with His children redeemed with His Sacred Blood sings the nuptial hymn of His immense love, cannot keep silent, for song befits the lover, and, as the ancient saying has it, 'he who sings well prays twice.' Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the hymn of praise to the most Holy Trinity in keeping with the words of the Preface: 'with whom our voices too, thou wouldst bid to be admitted.'" [3]

Then Pius XII restates the norm governing the use of modern music, a norm stated at greater length by Pius X in his *Motu proprio*.

[2] *Mediator Dei*, par. 191.
[3] *Ibid.*, par. 192.

"It cannot be said that modern music and singing should be entirely excluded from Catholic worship. For, if they are not profane nor unbecoming to the sacredness of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our churches must admit them since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion of soul." [4]

But the Holy Father is quick to take us back again to his "vision of a singing congregation." As a loving father he exhorts us to promote with all zeal and care this congregational rendition of the chant, that thereby the unity of the mystical body may be both externally expressed and mutually deepened. Not a harsh word, let us note, has the Holy Father uttered — despite the headlines!

"We also exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea, and let them testify by the melody of their song to the unity of their hearts and minds, as becomes brothers and the children of the same Father." [5]

In these words Pius XII has expressed what is the vision of the Liturgical Movement — God's family in Christ singing its love to the Father.

The Apostolic Constitution of Pius XI, *Divini Cultus*, was issued December 20, 1928, you may remember, twenty-five years after Pope Pius X issued his famous *Motu proprio* on Church music.

In this Constitution Pope Pius XI reiterated the teaching of Pope Pius X on the question of Church music and expressed his opinion on certain subjects. He deplored the fact that the wise rules of the *Motu proprio* were not applied, and that the expected fruit was therefore not reaped. He waxed strong in encouraging congregational singing, and even called the mute presence of our faithful at the liturgical functions an "abuse." And to correct this abuse he placed the musical education of teachers and the faithful on the industry and responsibility of the clergy, secular and regular.

The abuses mentioned by Pius X and Pius XI are still present with us. And let us be sure of this that the *Motu proprio* is still *law*. Its regulations are not merely directive. The *Motu proprio* of Pius X was the first papal literature of its kind to strike at the

[4] *Mediator Dei*, par. 193.
[5] *Ibid.*, par. 194.

abuses in Church music and it should be the aim of directors regarding Church music to follow its norms.

Whatever the popes have said since, even what Pius XII has on this matter in *Mediator Dei*, contains nothing really new, though the reiteration by each pope always brings a fresh papal confirmation and directive. Pius X, in 1903, gave us what has since remained the papal program for Church music and the chant. Occasionally, of course, canonical points arise. "It is a custom, an immemorial custom," shout the conservatives, who, under a false cover of legality, maintain the *status quo* regarding silent congregations, regarding bellowing choirs who have silenced the faithful, and regarding that riffraff music which disgraces God's house. But these self-justifications and appeals to custom were answered by the same Pius X, when he wrote in the introduction to his *Motu proprio:* "We devote our attention today to one of the commonest abuses, one of the most difficult to uproot, and one that We sometimes have to deplore, even in places where everything else, the beauty and grandeur of the building, the splendor and exactness of the ceremonies, the number of the clergy who attend, the gravity and piety of the officiating ministers, deserves the highest praise. We speak of abuses in the chant and in sacred music. For, in truth, whether as a result of the changeable nature of this art, or of the successive alterations in taste and custom during the lapse of time; whether from the disastrous influence of secular and theatrical music on that of the Church, or from the pleasure excited by the music itself, a pleasure not easy to retain within proper limit; whether, lastly, it be because of the many prejudices on this subject which easily begin and obstinately remain, even among persons of piety and authority, the fact remains that there certainly is a constant tendency to turn away from the right norm of sacred song and music, a norm pre-established by allowing this art to enter the service of public worship, a norm expressed very clearly in the ecclesiastical canons, in the decrees of general and provincial councils, and in the repeated prescriptions of the sacred congregations and of the supreme pontiffs, Our predecessors." [6]

In all papal pronouncements on Church music it is clear that Gregorian chant is to occupy the primacy of place over other forms of sacred music. Now why is this? The Holy Father has told us. It is the Church's own music; it is so fitting for worship. It is the world's most perfect form of prayerful expression in song. It is the most perfect expression of music in prayer and prayer in music. It has those qualities which "characterize the liturgy," of which it is an integral part, "holiness and goodness of form, from which

[6] *Motu Proprio-Divini Cultus* (Altar and Home Press, Conception, Mo.), p. 1 f.

two qualities will spontaneously arise its third quality, namely, universality."

"These qualities are found most perfectly in Gregorian Chant, which is therefore the proper chant of the Roman Church, the only chant which she has inherited from the ancient Fathers, which she has jealously guarded for so many centuries in her liturgical books, which she directly proposes to the faithful as her own music, which she prescribes exclusively for some part of her liturgy, and which recent studies have so happily restored to its original integrity.

"For these reasons Gregorian Chant has always been looked upon as the supreme model of Church music, so that we may with all reason lay down the following rule: The more closely a Church composition approaches plain chant in movement, inspiration, and feeling, the more holy and liturgical it becomes; and the more out of harmony it is with this supreme model, the less worthy is it of the temple." [7]

We can also listen with profit to what Pius X has to say about polyphony: "The qualities described above are also possessed in an excelling degree by classical polyphony, especially that of the Roman School, which reached its greatest perfection in the sixteenth century under Pierluigi of Palestrina, and which later continued to produce excellent musical and liturgical compositions. Classical polyphony agrees very well with the supreme model of all sacred music, namely, Gregorian Chant, and therefore together with the chant it deserves to be used in the more solemn function of the Church, such as those of the pontifical chapel." [8]

Sacred polyphony, however, occupies a secondary place. It was not the first music of the Church. But there are other reasons why it does not hold the place of primacy.

The chant, because of its simplicity, better serves the function of being a handmaid to prayer, and is the more easily learned by the ordinary layfolk.

Polyphony of its nature demands a group gifted with vocal talent and trained in voice technique and other details. Such music, as Pius X indicates, is in place on special occasions and in institutions where the needed talent is available, such as the pontifical chapel, seminaries, and religious houses. Polyphony has a place in Church music, but let it be kept in *its* place. It cannot be said that polyphony is in its rightful secondary place, when most parochial choirs use it more or less exclusively, and for those parts which belong to the people in the pews!

[7] *Ibid.*, p. 5 f.
[8] *Ibid.*, p. 6 f.

Lastly, Pius X also admits, as suitable for the Church, modern compositions. Let us quote his own words in full: "The Church has always recognized and encouraged all progress in the arts, and has always admitted to the service of her functions whatever genius has discovered of the good and beautiful during the course of ages, provided, however, there be no infringement of the laws of liturgy. Hence modern music is also admitted to the Church since it too furnishes compositions of such excellence, sobriety, and dignity, that they are in no way unworthy of the liturgical functions.

"Nevertheless, since modern music arose mainly in response to secular purposes, greater care must be taken with regard to it, in order that those compositions in modern style which are admitted to the Church may contain nothing of a secular character, be free from echoes of theatrical motifs, and be not, even in their external form, based on the movement of secular pieces.

"Among all kinds of modern music the theatrical style, which was so much in vogue during the last century, for instance, in Italy, is the one least fitted to accompany the functions of public worship. This style is by nature the most unlike Gregorian Chant and classical polyphony, and therefore the least compatible with the most important law of good sacred music. Moreover, the intrinsic structure, the rhythm, and the so-called *conventionalism* of this style lend themselves but badly to the demands of true liturgical music." [9]

All modern sacred music must be judged, as regards its suitability for worship, by comparing it with the excellence of Gregorian chant. Pius X has given us the rule: "The more closely a Church composition approaches plain chant in movement, inspiration, and feeling, the more holy and liturgical it becomes; and the more out of harmony it is with this supreme model, the less worthy is it of the temple." The chant is to be the measuring line by which we are to judge all compositions. The fact that some music is worthy of the stage or the concert hall is no reason why it should be allowed in the church, but the very reason why it should not.

In any discussion, such as this one, it is of prime importance to know the answer to the question: what is the desire of the Church? What is the objective towards which she wants us to be striving? It is for this reason that I have outlined the thought of the recent popes on this matter. They give us the mind of the Church. And what is just as important to remember is the reason why they demand the restoration of the *chant to the people:* it is that the people

[9] *Ibid.*, p. 7 f.

may once again actively participate in the sacred mysteries, which participation is the first and indispensable source of the true Christian spirit. The restoration of the chant is a means to an end and unless we get busy to bring back the means we can never hope to obtain the end. It is not hyperbole to say that the restoration of society to Christ depends to a large extent on bringing the chant, not merely to our choir lofts, but to the people in our churches. This participation is to follow the norms of the liturgy itself and papal or episcopal direction. Neither the clergy nor the people are to do everything. Each has its own parts. On this point Pius XI has a very stirring paragraph:

"To the end that the faithful may take a more active part in divine worship, Gregorian Chant ought to be restored among the people, at least in all that applies to them. It is in truth altogether necessary that the faithful should not behave like strangers or mute spectators. Moved by the beauty of the liturgy, they ought to take part in the sacred ceremonies, including celebrations and processions, as they are called, when clergy and pious associations march in rank, raising their voices according to the rules laid down, to alternate with the voice of the priest and that of the choir. This desired result will remove that abuse whereby people no longer respond, or respond only in a low murmur, to the prayers recited in common, either in the liturgical language or in the vernacular." [10]

What are the people to sing? The Ordinary, that is, the Kyrie, Gloria, Credo, Sanctus, and Agnus Dei, and the responses. The choir should content itself with the Proper chants.

There are of course historical reasons why the Ordinary chants were robbed (by the choir) from the people in the pews. The development of the chant from simple to more ornate melodies is one of the most important causes of this change in practice. The chant reached a state where it simply became too difficult for the ordinary layfolk to sing. Trained voices naturally took it over. And as choirs laid increasingly greater emphasis on the Ordinary Chants, which really didn't belong to them, they began to slight the Propers, which did. In our efforts to restore the chant to the whole congregation we should be guided by this historical development; let us give our people the simplest Gregorian melodies we have for the Ordinary parts. The simpler the melodies are, the easier will be our success in congregational singing.

But an equal attention must be given to the choirs. Their duty it is to render the Propers. They have to be taught not only how to sing them, but *that* they are to sing them, and that they ought to

[10] *Ibid.*, p. 27 f.

be content with these parts, and not be desirous of singing those that belong to the people. What Pius X says of the *Scholae Cantorum* we can apply to our choirs.

"Care must be taken to restore, at least in the more important churches, the ancient *Scholae Cantorum*, as has been done with very good results in many places. Indeed it would not be difficult for zealous priests to establish such *scholae* even in smaller churches and country parishes. Rather pastors would find in these "schools" a very easy means of gathering around themselves both children and grown-up people, to their profit and to the edification of the people." [11]

The best possible place for the soloist is the concert stage. In the liturgy he must of necessity have a very unimportant roll. Pius X has told us that though there is a place for solos, "these must never so predominate in the liturgical service as to absorb the greater part of the liturgical text; they must rather have the character simply of emphasis or melodic accentuation, and be bound up closely with the rest of the choral composition." [12]

The training of the organists is a most desirable objective. Organists, too, should recognize their true function. They are to accompany and support by their playing certain parts of the chant. Their chief function, however, it seems to me, is to teach the choir and the congregation what they are to sing and how to sing it.

The organist's true position is, then, that of being a leader in the singing, and his function as an accompanist on the organ finds its place in this primary role.

The objectives of the Liturgical Movement as regards the chant are far from realization. The way will not be easy. An important means is and must be education, education not merely in the rendition of the chant itself, but in the wider field of the liturgy. Education in the chant is our field this afternoon. How can it be done? For the chant to be given to the people in any successful and permanent way a diocesan program is a necessity. Such a program would at least give great guarantee that the efforts in individual parishes would not be wasted.

Pius XI has indicated to us where and when this program of chant training is to begin. "The study of chant and music must commence in the elementary schools, and be continued in secondary schools." Efforts made with children have been very successful. The great difficulty has been to keep these children singing in the parish after they graduate from school. The whole problem will really not be solved until it is second nature for the *entire*

[11] *Ibid.*, p. 14 f.
[12] *Ibid.*, p. 11.

congregation to sing spontaneously the simple chant melodies. Once this point has been reached, then every new generation will inevitably and unconsciously learn to sing by hearing the parish sing and by imitating its elders. But until then we need patience, industry, and more patience and hard work.

Patience is needed especially in attempts to train adult congregations to sing the chant. Here above all is it essential that the simplest chants be chosen. Nor is it necessary to learn more than one set of these chants; actual participation in the chant by all is a more desirable accomplishment than more difficult chant melodies sung by a select group.

It is not impossible to teach whole congregations to sing. I would like to illustrate by one example. Monsignor Anderson of Stratford, Connecticut, started a program of instruction in the chant after all the Sunday Masses. He announced, at its start, a short rehearsal of four minutes after Mass. First he taught them to sing *Amen.* At another rehearsal, *Et cum spiritu tuo.* After two years of such short though intermittent practices the congregation had already learned a Credo! What is even more remarkable is that ninety percent of the congregation stayed for the rehearsals![13]

A great hindrance to the restoration of chant to the people is their idea regarding the *purpose* of Church music, its *function* in the liturgy. The people in the pews look upon it as an entertainment, and the singers' view is that they should give "a performance." This is by no means the right orientation. The chant as a handmaid of the liturgy is to be an *aid to prayer.* The texts are the important things, their chants are to elucidate their meaning and to be an aid to greater fervor and attention.

Too much stress can also be laid on perfection in technique and rendition. Some directors run their choirs through interminable practices with the result that the singers become disgusted and tired. Let us remember that the letter killeth but that the spirit giveth life!

[13] A similar method was found very successful in St. Liborius Parish, St. Louis, Mo. A description can be found in the 1947 Portland Proceedings (*Christ's Sacrifice and Ours,* "We Are Active at Mass," pp. 103–111).

Fourth Day

AUGUST 6

Feast of

THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

Pontifical Mass

Celebrant

Most Rev. Richard J. Cushing, D.D.

Archbishop of Boston

Homilist

Rt. Rev. Augustine F. Hickey, V.G.

Archdiocese of Boston

HOMILY

It is a meaningful and blessed coincidence that the deliberations of the Liturgical Week are brought to a close on the feast of the Transfiguration of our Lord.

We meet this morning to participate in the re-enactment of our Lord's Sacrifice on Calvary. The setting for this holy action is the glorious mystery of our Lord's Transfiguration enacted in the presence of three apostles, Peter, James, and John. Mass is offered every day of the year in an enlightening and inspiring background. The mysteries of our Lord's life, the prerogatives of our Lady, the achievements of the saints, serve to place in clear focus the meaning, the graces, the power of the Mass.

A truly great mystery is recalled and presented to us this morning. The facts are familiar. In the Gospel of the Mass of the Second Sunday of Lent and in the Gospel of the Mass of today we have St. Matthew's vivid and moving description of what took place on a high mountain apart. Our Lord selected three apostles to be witnesses of the manifestation of His divinity. When He came to the place of the vision He began to pray. While He prayed "His face shone as the sun, and His garments became white as snow." Meanwhile the apostles slept; they were awakened suddenly by dazzling light and they saw Him brilliant in His divinity. Peter cried out: "Lord, it is good for us to be here . . . Let us set up three tents here, one for Thee, one for Moses, one for Elias." The impetuous and devoted Apostle longed in the depths of his soul to remain always in the vision of the divine presence of Him, who, walking as man, was truly God.

To reflect on the facts of this beautiful and consoling mystery is to come to a clearer and holier realization of what we have prayed and worked to accomplish for our own souls and for the souls of others during this precious and fruitful week. The overpowering lesson which the liturgy of the Church teaches increasingly and effectively is the truth that by the liturgy baptized Christians have been transformed in accordance with the mysterious and loving plan of God. This transformation is neither visible nor brilliant before men as was the Transfiguration of our Lord. But by baptism we are reborn and a new life from God takes possession of our human souls. "I have chosen you," said our Lord. This divine choice, utterly unmerited and undeserved, is the cause and the source of our capacity to know God by faith and to love Him with all our hearts. By grace, the baptized Christian becomes a superman, a partaker of the nature of God. This central truth explains and clarifies all the wonders that have happened in our

Lord's Incarnation, in His sacrifice on Calvary, and in His extension of Himself and His mission to the world through His Church, the Mass, the sacraments, and the public prayer rising unceasingly to the praise and glory of the eternal God.

Our Lord's Transfiguration strengthened the loyalty and devotion of the apostles, who faced the approaching shock of the scandal of the Cross. Today after two thousand years we, transformed by baptism, plead in the liturgy of the Church, in the Collect of this Mass, that "we may be made coheirs with this glorious King and that we may share in His glory." Through the liturgy we are made capable of attaining the ultimate purpose of human life, which will be a face to face vision and knowledge of God.

In no attempt to oversimplify the spirit and objective of the Liturgical Week, it is obvious that the outstanding remembrance of these days of reflection and prayer must be for all of us a deeper and more constant realization of what we are by the grace and the goodness of God. What does it mean to be a Christian? As our Lord grew in wisdom and grace, so must we resolve and pray to be ever more enthusiastic in our ever deepening appreciation of our ineffable privilege of union with God in the divine life and of

the exalted dignity and heavenly destiny which this fact implies.

In the words and in the spirit of St. Peter let us build in our lives three tabernacles. A tabernacle of praise rises out of prayer, of acts of faith, gratitude, love for God, His majesty, His power. A tabernacle of reverence grows in our unflinching obedience to the divine law and to the divine will. A tabernacle of service is conspicuous and complete when, in the complex variety of human relationships, Christians live for one another because they really love God.

When the glorious vision of our Lord's Transfiguration was ended, the apostles "saw no one but Jesus."

My brethren, during all our days we must keep our minds fixed on the supreme liturgist, Christ, our Lord, whose public act for the common good, extended down through the centuries in the liturgy of His mystical body, makes possible, and gives meaning and strength, to the holy business of being a Christian. In Him and through Him all Christians unite in giving unto God all honor and glory. It is indeed good for us to be here!

CLOSING ADDRESS

of the

Most Rev. Richard J. Cushing, D.D.

I wish to offer our heartfelt thanks to all those who had a part, directly or indirectly, in the success of the Liturgical Week. To the local committee, to those who came from afar, and to all who had an active part in the various programs, we are deeply grateful. We have heard the most enthusiastic reports from all sources and we are confident that this good work will be perpetuated.

We have had many conventions here in the Archdiocese in recent years and we are listed for many more in the years to come. No sooner does one convention close than another begins. We have learned a great deal from these conventions. We have learned far more than we have given and we always try to make the fruits of these conventions permanent in the Archdiocese for the glory of God and for the welfare of souls. I hope that the spirit and lessons of the Liturgical Week will not cease as of today.

In the opening address I recommended some of the virtues to be practiced by those who are interested in the liturgy and in the value of the liturgy for the spiritual lives of the people. The first was the virtue of humility and the second was patience. Now I would like to recommend a third virtue, courage.

We cannot afford to be spiritual misers. None of us has merited the divine life. We have not received all these heavenly gifts of the faith that have come to us from the liturgy in order to lock them up in selfish hearts. They are to be propagated, they are to be spread and given to others. We will not keep the faith unless we spread and propagate it.

So I would like to make a few practical recommendations to the end that more and more of the people of the Archdiocese will enjoy what you have enjoyed during the past week. We have over a million Catholics in this Archdiocese. Many of them are very, very poor and many more very ill-informed in their faith. I want to help them, I want to encourage them and I want, especially, to teach them through you.

So I recommend courage on the part of all who have been interested so intensely during the past week in this liturgical program, courage to teach others and to give to others what we have. It is the divine life within us. Because we share in Christ's life we shall also be courageous as was Christ. It takes courage to propagate the messages that you have heard during the past week, courage against a certain amount of indifference, courage against a certain amount of lack of cooperation, especially from those who should give it.

I will give you all the cooperation within my power. I open up the entire diocese to your program and I desire all of you, priests, religious, and laity, to extend your best efforts to promote it.

First, I will be glad to come here to the cathedral one Saturday a month to celebrate a Pontifical High Mass. There will be a special homily on some phase of the liturgy. At various times I will arrange an instructive commentary during the administrations of the sacraments, such as we had last night at the administration of baptism and confirmation. This will be one practical way of perpetuating what you have learned or re-learned during the past week.

Secondly, I gladly turn over the Holy Week services in this cathedral to our Boston representatives in the Liturgical Week program. I have been waiting for this opportunity. I have been trying and trying to fill this cathedral during Holy Week with the faithful, with the religious, and with the clergy.

On Holy Thursday in the past few years we have distributed a

booklet containing the prayers for the rite in the cathedral and an accompanying explanation which was written by a laywoman who has been closely identified with your program this week. This booklet has helped a great deal to interest the faithful in the beautiful liturgy of Holy Thursday.

Last evening we administered the sacrament of baptism and the sacrament of confirmation. We used the adult form of the rite of baptism. It was the first time we had used it, the first time most of you had seen it. During the ceremony a priest gave an explanation to the people. Now that is what we want for Holy Week. We want a priest from the Archdiocese to stand here and explain all the ceremonies, the meaning of the ceremonies and the prayers, to the people.

These are two practical ways in which you can perpetuate what you have heard during the past week for the benefit of all in the Archdiocese; a Liturgical Saturday morning once a month, and the Holy Week ceremonies carried out with all the perfection of which we are capable, and described in the manner in which the ceremonies were described last night.

We had a Holy Name convention a year or so ago and as a result every parish in the Archdiocese is enrolled in the Archconfraternity of the Holy Name. We had the Congress of the Confraternity of Christian Doctrine and now we have 228 Confraternity units in the Archdiocese. We had a nurses' convention and as a result we now have over 1,500 nurses registered in the Catholic Nurses' Association. In other words, we try to have some results. Therefore, I recommend to you the virtue of courage toward the continuance of your good work and I give you, the priests of the Archdiocese, these two practical means of perpetuating the truths of the liturgy which we have heard described in so scholarly a way during the past week.

First, I commission all the Boston priests interested in this work to sponsor a meeting in the Archdiocese one Saturday a month. The day will begin with a Pontifical High Mass to be sung by the congregation.

Secondly, I commission them to take over the explanation of all the pontifical ceremonies of Holy Week. We have these two practical results from the gatherings of this week.

Thank you again and God's blessings on you!

Veritas

The Liturgical Week, 1948

Registration Statistics

STATE	CLERGY	SISTERS	LAITY	TOTALS
Alabama	1			1
California	1		2	3
Colorado	1			1
Connecticut	8	7	9	24
District of Columbia	1			1
Florida		2	2	4
Georgia			1	1
Illinois	7	2	4	13
Indiana		2		2
Iowa			1	1
Kentucky		2		2
Louisiana	2			2
Maine	1	4	7	12
Maryland	1	6	3	10
Massachusetts	123	598	2,529	3,250
Michigan	3		2	5
Minnesota	5	3	1	9
Missouri	6	2		8
North Carolina		3		3
New Hampshire		5	4	9
New Jersey	8	6	3	17
New York	16	26	21	63
Ohio	2	3	8	13
Oregon	2			2
Pennsylvania	5	10	3	18
Rhode Island	3	4	15	22
South Dakota	4			4
Texas	1			1
Vermont	3	4		7
Virginia		2	1	3
Washington	1			1
Canada	2	4	7	13
France			1	1
India		2		2
West Indies	2		2	4
TOTALS	212	699	2,626	3,537

Index

ABRAHAM, 125
Adam, 124
Advertising, influence on woman, 15
Advent, 106
Anderson, Msgr., 159
Apostles' Creed, in preparation of catechumens, 77
Apostolic Tradition, 147
Ark of Noe, symbolism of, 125
Asperges, 141
Augustine, St.
  De catechizandis rudibus, 93
  on Eucharist, 144

BAPTISM
  ancient preparation for, 70
  anniversary celebration of, 68
  announcement cards for, 68
  Asperges and, 141
  beginning of eternal life, 42
  birth to divine life, 32, 69
  brotherhood of men through, 17
  "ceremonial bath" of Church, 150
  Church year and, 104 ff.
  consciousness of, 19
  Cyril of Jerusalem on, 140 ff.
  death with Christ, 38
  of desire, 36
  Easter and, 39, 108
  education and, 18
  effects of, 32
  faith and, 41, 72, 143
  family celebration of, 66
  home life and, 15 ff.
  by immersion, 39, 81
  "initiation" sacrament, 139
  necessity of, 38
  peace and, 20
  a rebirth, 39
  relation with Mass, 105, 141
  rudimenta, 93
  two fold aspect of, 39 f.
Baptism, ancient rite of
  competentes in, 94
  exorcisms in, 95
  instruction in, 93
  preparation for, 93 ff.
  structure of Church year and, 108
Baptism, rite of
  anointing with oil of catechumens, 80
  Apostles' Creed, 77
  candle in, 83
  exorcism in, 74
  history of, 70
  holy chrism in, 82
  imposition of hands in, 74, 78
  Our Father in, 77
  reception of applicant, 70
  salt in, 74 f.
  scrutinies in, 75 f.
  stole in, 78
  white robe in, 83
Baptismal candle, 42, 66
  symbolism of, 83
Baptismal cards, 68
Baptismal certificates
  significance of requests for, 47
Baptismal character, *see* Character of baptism
Baptismal font
  blessing of, 127
  sacredness of, 81
  as womb of Church, 82
Baptismal obligations
  in education, 115
  in politics, 114
  prayer, 111
  social reform, 112 f.
Baptismal robe, 42, 66 f.
  meaning of, 83
Baptistries, 81
Baruch, 125
Basilica of St. Mary Major
  antiquity of, 132
  legend of the snow, 132
Bath, baptism as a, 150
Beatific Vision, 29
Benedict XIV (pope), 10
Blessed Virgin Mary, homily on, 132 ff.
Blessing of salt, purpose of, 75
Bucke, Fr., 51
Burke, Msgr., 102

CATACOMBS, 39
Catechumenate
  admission into, 71, 95
  length of, 93
Catechumens
  Apostles' Creed and, 77
  instruction of, 94
  penances performed by, 95
  preparation by St. Peter, 102
Catholic Action, 113 ff.
Catholic Art
  artists' aims in, 55
  ikons, 55
  influence on morality, 53
  low state of, 53
  revival of, 58
  rules of criticism for, 55 f.
  types of, 54 ff.
Celebrations of baptism, 66
Chant
  choirs and, 157
  congregational singing of, 153
  development in, 157
  education in, 158
  elementary schools and, 158
  function of, 159
  handmaid to prayer, 155
  model of all Church music, 156
  the music of the Church, 152, 154 f.
  need of restoring the, 152
  papal attitude towards, 151 ff.
  participation of faithful in, 152
  people's part, 157
  Pius XII and, 151 f.
  primacy of, 154
  qualities of, 154 f.
  restoration to people, 156 f.
  and soloists, 158
Character of baptism
  Augustinian metaphors for, 46
  incorporation in Christ and, 49
  limitations of, 48
  a liturgical power, 47, 52
  static idea of, 46
  Thomistic view of, 47
  truths concerning, 46
  participation in liturgy and, 48
  a passive power, 47
Charity
  in early Church, 92
  evangelizing power of, 92
Choirs, and chant, 157
Christ
  baptism's relation to, 141
  contact by faith with, 69
  minister of sacraments, 140
  presence in Church, 139
  Transfiguration of, 161
  use of exorcism, 73
Christian home
  Catholic atmosphere of, 63
  meaning of, 61
Christian worship
  evangelizing power of, 92 ff.
  poor rendition of, 100
  source of fraternal unity and love, 93
Christianity, essence of, 139
Christmas cycle, 106
Church
  missionary power of, 100
  visible organization, 49
Church decoration
  artistic function of, 54
  Mediator Dei on, 54
Church (early)
  rapid spread of, 92
  fraternal charity in, 92
Church music
  abuses in, 153 f.
  see Chant
Church year
  Christ's mysteries actually renewed, 105
  definition of, 105
  dependence on the living Christ, 108
  structure of, 105 ff.
  as work of art, 107
Coady, Msgr. M.M., 113
Communism, 112
Competentes
  instruction of, 94
  moral life of, 94
Compline, as family prayer, 16
Confirmation
  anointing of Church, 150
  character of, 142
  Cyril of Jerusalem on, 141
  hope and, 143
  "initiation" sacrament, 139
  relation to Mass, 142
Converts
  economic assistance to, 99
  instruction of, 98
  zeal in making, 115
Cort, Mr. John, 16 ff.
Cort, Mrs. John, 14 f.
Courage, in Liturgical Apostolate, 164

Cushing (Archbishop), address to CIO, 18
Cyril of Jerusalem, St.
Catecheses of, 140
on confirmation, 141

DANIEL, 126
Death, fear of, 43
Death of Christ
baptism and, 141
baptism and Eucharist, 37
in Consecration of Mass, 35
relation with Resurrection, 40
source of sacraments, 37
Des Rosiers, Elaine, 35
Deuteronomy, 126
Dialog Mass, 12
Divine life
baptism of desire and, 36
creation and restoration of, 33
distributed by Church, 31
effects in man, 29 ff.
entrance by baptism, 32
history of, 31
importance of, 28
Individualism and, 34
lay apostolate and, 35
nature of, 29
Pius XII's use of word, 30
restored by Christ, 31 ff.
sanctifying grace and, 30
Secularism and, 34
Divine Office, influence on Church year, 107
Divini Cultus, 153
Dominic, St., life of, 87 ff.

EASTER
baptism and, 39, 108
feast of "newness," 121
Easter cycle, 106
Easter vigil, 97
Easter Mass, explanation of, 128 ff.
Ecclesiastical year, *see* Church year
Edna, Sr. Mary, 18 f.
Education
baptism and, 18
in chant, 158
weaknesses in, 18
Ephpheta, 79, 97
in preparation of catechumens, 77
Epiphany, 106, 150
Evangelization, 115 ff.
Eucharist
Charity and, 144
Church year and, 104
confirmation and, 142
Cyril of Jerusalem on, 142
"initiation" sacrament, 139
longing to receive, 141
nuptial feast of Christ and Church, 150
relation with other sacraments, 140
Exorcism
Christ's use of, 73
purpose of, 73
in rite of baptism, 73
Extreme Unction, 42
Exultet, 123 ff.
Ezechiel, 125

FAITH
baptism and, 41, 143
catechumens' profession of, 77
contact with Christ, 69
and Mass rite, 145
in rite of baptism, 72, 81, 97
Family life
baptism and, 15, 19
Compline and, 16
at Grailville, 103
Mass in, 62
normal way of holiness, 63
prayer in, 16
sacramentality of, 64
Finn, Rt. Rev. Charles A., 8
Fitzgerald, Eleanor, 35
Frei, Mr. Emil, 66
Funerals
method of depaganizing, 45
pagan atmosphere at, 43

GODPARENTS, in early Church, 94
Gospels
in catechumenate, 77
explanation of, 96
Grailville
family life at, 103
liturgy and family life at, 64
Grailville schools, purpose of, 65
Great Scrutiny, ceremonies of, 96
Gregorian Chant, *see* Chant
Griffin, Mr. John J., 20 f.

HEALEY, Fr., 51
Heaven, happiness in, 28
Hellriegel, Msgr., 68, 90
Hickey, Rt. Rev. Augustine, 36
Hillenbrand, Rt. Rev. Reynold, 28

Hillman, Eugene, 36
Hippolytus, St., 147
Holiness
  God's part in, 148
  sacraments and, 148
Holy chrism, 82, 98
Holy orders, character of, 48
Holy Saturday liturgy
  nocturnal character of, 120
  review of dramatization of, 119
  Twelve Prophecies of, 124
Holy Spirit, devotion to, 144
Holy Mass, *see* Eucharist
Holy Year, preparation for, 27
Home life, baptism and, 15
Hope
  and confirmation, 143
  and Mass, 145

IKONS, 55
Immersion, baptism by, 39
Imposition of hands
  meaning of, 74
  in rite of baptism, 78
Incense (five grains), 123
Individualism, enemy of divine life, 34
Indwelling of God, 32
Infant baptism, delay in, 101
Initiation, sacraments of, 139
Instruction of converts
  character of, 98
  liturgical element lacking in, 100
  sacramentals in, 100
Integrity, 44
Isaias, 125

JONAS, 126
Justin, Martyr, St., 148

KELLY, Rev. John E., 9 ff.

LAST sacraments, 42
Lay apostolate, 35
Leo XIII (pope), on Eucharist, 145
Lent
  in Church year, 106
  in preparation of catechumens, 76
Leon, Sr., 103
Leonard, Rev. William J., 14
Liberius (pope), 132
Liturgical Apostolate
  courage in, 164
  means of furthering, 13
  need of humility in, 4
  patience in, 5
  see also Liturgical Movement
Liturgical Movement
  faulty designation of, 2
  Mediator Dei and, 8
  newspapers' criticism of, 151
  Pius X and, 10
  Pius XII and, 10, 153
  social reconstruction and, 36
  see also Liturgical Apostolate
Liturgical Week, purpose of, 8
Liturgical year, *see* Church year
Liturgy
  baptismal character and, 147
  chant in, 152
  Christ in, 140
  Christian way of life, 3
  divine life and, 35
  in early preparation for baptism, 95
  educative force of, 100
  established by Christ, 2
  externals of, 3
  Holy See and, 3
  nature of, 4
  Pius XI in *Quas primas*, 109
  recent popes and, 9
  redemption through, 140
  unchangeableness of, 2
Love, *see* Charity
Lucernarium, 124
Lumen Christi, 123

MARTIN, St., 94
Mass
  baptismal character and, 47
  Christ's death in Consecration, 35
  difficulties of converts, 102
  double action in Consecration, 52
  in family life, 62
  laity's share in, 48
  role of priest in, 48
  study of, 63
  see also Eucharist
McCabe, Mr., 43, 44
Mediator Dei
  on Church decoration, 54
  distribution of, 12
  historical importance of, 10 f.
  Liturgical Movement and, 8
  newspapers' reviews of, 151
  on participation, 12, 48, 52
  on reality of Church year, 105

summary of, 11
Modern music, 153
Pius X on, 156
Morality
and grace, 147
sacraments and, 146
Moran, Hester, 102
Moses, 125 f.
Motu proprio, 152 f.
Music, *see* Chant
Mystical life, 149
Mystical body
distribution of grace, 32
Mystical defined, 51
Mystici Corporis, 11

NATURE, influence on Church year, 105 ff.
New fire, 123
Newness in Christ
gloriousness of, 33
need of faith in, 33 f.
restoration of all things, 34
Noe, 125

O'CONNELL, Rev. John P., 44
Oil of catechumens, 80
Organists, 158
Our Father
as baptismal prayer, 141
in preparation of catechumens, 77

PAGANISM
in Catholic funerals, 43
extent in America, 115
in modern society, 67
Palestrina, 155
Parish, social duties of, 100
Participation in liturgy
baptismal character and, 48
chant as a means of, 152, 157
papal endorcements, 12
popes and, 9
study club and, 51
suggestions for, 50
Participation in Mass
Pius XII and, 48
visible element in, 49
Parousia, 42
Paschal candle
in blessing of font, 127
lighting of, 124
symbol of Risen Savior, 123
Peace
baptism and, 20
definition of, 20
grace, source of, 21
personal and social, 21
sin and, 28
Peguy, 143
Pelagianism, 146
Pentecost, in Church year, 107
Perkins, Mrs., 43, 102
Pius X (pope), 10
and chant, 153
frequent Communion and, 145
on modern music, 156
on polyphony, 155
Pius XI (pope), 10
on chant, 153
on *Motu proprio*, 153
Pius XII (pope)
Mystici Corporis, 11
on participation of laity, 48
peace efforts of, 10
Polyphony
Pius X and, 155
place in Church music, 155
Politics, restoration to Christ of, 114
Prayer, 111
chant and, 154
family life and, 16
Preaching, 50
Preparation for baptism
in early centuries, 93 ff.
Easter vigil and, 97
liturgy as element in, 95
Twelve Prophecies in, 97
Priesthood of Christ, baptismal character and, 49
Profession of faith, 77, 81
in ancient rite of baptism, 97

QUAS PRIMAS, 109

REDEMPTION, 32 f.
gloriousness of, 36
through the liturgy, 140
Relics of St. Stephen, finding of, 24
Renunciation of Satan, 77, 80
ceremony accompanying, 97
Resurrection of body, 40
Resurrection of Christ, baptism and, 38 ff.
Robe (baptismal), *see* Baptismal robe
Rudimenta, 93
Ryan, Mrs., 62 f.

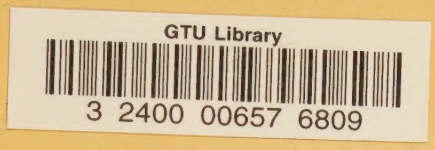
SACRAMENTALS, in instruction of converts, 100
Sacraments
  death of Christ and, 37, 70
  influence on structure of Church year, 108
  initiation into Christ, 139
  minister of, 140
  sacrifical character of, 140
  source of efficacy, 37
Saliva, 80
Salt, 74
  in baptismal rite, 95
  symbolism of, 75
  uses of, 95 f.
Sanctifying grace, 29 ff.
Satan, renunciation of, 97
Scholae Cantorum, 152, 158
Schools, chant in, 158
Scrutinies
  ceremonies of, 76, 96
  the Great Scrutiny, 76 f., 96
  on Holy Saturday, 77, 97
  nature of, 76, 96
  number at Rome, 76
Secularism, 64
  Catholic life and, 44
  enemy of divine life, 34
Septuagesima, 106
Shanley, Fr., 102
Sign of cross, 74
Smith, Rev. Alfred, 50
Social action, baptism and, 17
Social reconstruction, 112 f.
Soloists, in chant, 158
Sponsors
  qualifications of, 71
  spiritual relationship, 72
Stole, in baptismal rite, 78
Study club, 51
Suhard, Cardinal, 140

THEOLOGICAL virtues, as divine activities, 30
Thomas Aquinas, St.
  on baptismal character, 47
  on Eucharist, 145
Traditio symboli, 96
Transfiguration of our Lord, 161
Twelve Prophecies, explanation of, 124 ff.

UNION with Christ
  figure of, 45
  invisible bonds of, 49
  mystery of, 46
  sacramental nature of, 49

VIRTUES, sacramental foundation of, 143 ff.

WOMAN
  in advertising, 15
  and family life, 14 f.
Worship
  modern music in, 153
  see also Christian worship



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